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CONTENTS

God's Fellow-Workers
Women Factory Labourers in Japan — Galen M. Fisher
Deaconesses — Rev. H. U. Weitbrecht, D.D.
War Work of the British Y.W.C.A. — Miss E. Barlow
Educational Courses for Industrial Workers.
"Things as they are": An Appeal for Y.W.C.A. Secretaries for India — Miss Alice Shields
A Chinese House-Party at Singapore — Miss Laura Radford
The Y.W.C.A. in British East Africa.
Mademoiselle Anna de Perrot.
The Sorrow of Armenia.
Chez les Unionistes Italiennes pendant la Guerre — Mlle. Meynier
War Work at Florence — Miss Charlotte Niven
The "Segretariato Femminile" during 1914-1915.
Reviews of Books
Association and General News

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THE WOMEN'S INTERNATIONAL QUARTERLY.

JANUARY, 1916.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

GOD'S FELLOW-WORKERS.

"God can as little do without us as we without Him."

MEISTER ECKHART.

"Some things God can never do until He finds a man who prays . . . Unless men pray there are some things which God cannot say *to them . . . Until men pray there are some things which God cannot* give *to them . . . Until men pray there are some things which God cannot* do through them . . .

"When, therefore, a man prays intent chiefly on what he wishes done, his prayer is a failure; but when he prays in order that he may release through his life what God wishes done, he has discovered the great secret. Through him, habitually praying, God can do what else would be impossible. He is one of God's open doors into the world."

HARRY EMERSON FOSDICK.

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Women Factory Labourers in Japan.*

Galen M. Fisher.

THERE are two sides to Japan as to every shield. The idyllic rural scenes, the pine-crested ridges, the exquisite creations of brush and loom, all appear on the side seen by the art connoisseur, the nature lover, and the tourist; but on the obverse are the factories with their grime and their grinding labour, taking toll of the youth of the land. It is strange that the abnormal conditions created by the sudden rise of factories has not attracted more attention, or led to more decisive action by the authorities. In the Russo-Japanese War the Japanese won largely because of their remarkable attention to hygiene. Beri-beri has been stamped out in the navy, and the plague has been kept at bay, but the scourge of tuberculosis, which is aggravated by the present factory system, has until very recently been allowed to run its course.

Publicists and economists have thus far concentrated their efforts on finding ways of increasing the per capita productivity of the nation and bringing down the adverse balance of trade, but they have been strangely near-sighted. They have apparently failed to realise at what fearful cost to the present and future generations has the wealth derived from the factories been won. Even though philanthropists and publicists have failed to see the menace of the factory system to the health and fertility of the nation, one would expect that the general staff of the army, at least, would have seen that sooner or later the impaired physique of thousands of women in factories would weaken the physique of future conscripts, and would also bring down the birth-rate.

My attention was first drawn to the problems presented by the factory system some five years ago in preparing a paper for Commission I. of the Edinburgh Conference,

* From "The Christian Movement in the Japanese Empire, 1915." Edited for the Conference of Federated Missions in Japan by J. L. Dearing. Tokyo.

and again a few months ago I was startled by the facts disclosed in a monograph by a Japanese physician, Dr. Osamu Ishihara, entitled "Conditions of Women Factory Labourers from the Hygienic View Point." I have also consulted the magazine called *The Factory Law Review*, the statistical records of the Tokyo Metropolitan Police, and Mr. Riyemon Uno's volume "Industrial Education." What I shall say, therefore, is based not upon personal investigation of factories but upon the studies of experts.

Between 1900 and 1910 the number of women employed in private factories increased from 265,000 to 442,000, and the number of factories in which they worked increased from 7,300 to 13,500; hence the average number of women in each factory is about thirty-four.

The factories employing the largest number of women are cotton-spinning, 66,000; silk filatures, 179,000; weaving, 113,000. The total number in private factories is 442,574, and in Government factories, such as the tobacco monopoly, the printing bureau, and the arsenals, 29,303, making a grand total of 471,877 women employed in private and Government factories. Thus out of a total factory force of 844,544, fifty-six per cent. are women, and if we subtract the employées in the Government establishments, where the men outnumber the women three to one, we shall find that in private factories women constitute sixty-one per cent. of the total.

The significance of the large proportion of women employées for the moral and physical future of the nation is more apparent when one learns the extreme youth of the majority of the women employed. There is no general factory law in Japan, and in most cities there seems to be no regulation as regards age. The result is that, according to statistics gleaned from twenty-seven provinces, sixty-five per cent. of the women are girls under twenty, and of these twenty-two per cent. are under fourteen years of age. Assuredly this should be a fruitful field for the Society for the Prevention of Cruelty to Children!

As might be expected the physique of the factory girl is poorer to begin with than, say, the physique of students or telephone operators. In other words, they begin with a physical handicap, and then being subjected generally to unhygienic conditions, it is not surprising that the ratio of sickness and death among them is abnormally high. The

poorest physique is found among girl workers in printing offices. This may be because the work requires such slight physical strength that girls of poor physique are by natural selection left for such employment. The conditions in many of the factories are decidedly unhealthy. The light and ventilation are poor, the air is often full of escaping steam and nauseous vapours, and, worst of all, the factory dormitories in which seventy per cent. of all the women employées live, are often as good breeding places of disease as the germ culture trays of a biologist's laboratory. The conditions are especially bad in the smaller factories, as they are in the piece-work sweat-shops of the large cities of the West.

A great deal of night work is required of even the youngest girls. The result on their health is nothing less than shocking. Out of 1,350 girls examined and weighed, the loss of weight of those employed on night shift in cotton factories was from one and a-quarter to one and five-twelfth pounds. In the printing works the loss varied from one and a fifth to two and a fifth pounds, and in metal factories it ran up to two and a-half pounds.

Speaking broadly, the hours of labour run from thirteen to sixteen hours in silk factories; twelve to fifteen, and even sixteen, in weaving factories. In large cotton mills the working day is only eleven to twelve hours, one reason for the lower maximum being the fact that there are generally two shifts, working eleven or twelve hours each. In this as in some other respects the larger factories are better than the smaller, for the smaller proprietors tend to crowd their employées and get more than the stipulated time out of them. But in factories, large and small, the time nominally allowed for meals and rest is cut short; not infrequently the girls eat their rice while tending their machines. They find that if they take the full rest-time allotted they incur the ill-will of the foreman. In the large spinning factories, which are equipped with modern machinery, the women are generally divided into two shifts, one working from 6 a.m. to 6 p.m., the other from 6 p.m. to 6 a.m. In nearly all Western countries night work is now illegal for women from 10 p.m. to 4 a.m., and in the most progressive countries and states the prohibited night period is ten hours long.

The statistics gathered by the Tokyo Metropolitan

Police from 305 factories for the year 1911-12 give the following facts:—

	Average Hours	Wages. Men. Max.	Men. Min.	Women. Max.	Women. Min.	Daily Average Men.	Daily Average Women.
Silk	11	Y .90	.10	Y .80	.90	Y .48	Y .31
Spinning	11	1.35	.14	.72	.14	.57	.31
Two-thirds of the girls receive under .33 a day, Y 10 a month; only one-sixth from .40–.60.							
Weaving	11	Y 1.00	.14	Y 1.03	.11	Y .52	.29
Shirts	10	.70	.25	.50	.20	.48	.26
Tobacco	11	1.50	.15	.90	.12	.55	.26

It is evident from the above table, which doubtless represents the average throughout the Empire, first, that there is scant time allowed for rest, recreation, family duties and supplementary education; second, the wages paid the girls are a mere pittance, inadequate for more than their own support, and allowing small leeway of savings against marriage, illness or accident. When Japanese economists make as careful an examination of the facts in Japan as has been made in England, the Continent, and America, they will discover that such underpaid immature labour is the most expensive.

It is to be hoped that Japan will soon fall in line with Western countries and agree to a consecutive period of ten hours rest at night for all women workers, for, as Miss Goldmark says in "Fatigue and Efficiency," overwork and night work not only induce economic distress, but also predispose to disease.

Dr. Ishihara says that 200,000 girls from the various country districts are enrolled in the factories every year for the first time. They are drawn almost entirely from farming and fishing families. Their level of intelligence is very low, for whereas in the country at large ninety-two out of one hundred children attend school, an investigation of factory girls in 1912 showed that nearly forty per cent. were illiterate, and only four per cent. had completed the six year primary school course. The recruiting of such an army requires a large force of agents.

The general plan is for the agents to go to a country district, preferably one which has not already been tapped, and get in touch with the parents and young girls. Glowing pictures of the delights of city life, the theatres, the moving pictures, the pretty clothes that can be bought, the steady stream of savings which can be sent home to help the

family—all these are painted in such bright colours, that it is small wonder that not only the girls but their parents as well easily consent to make a contract. However, if there have already been girls employed from the same district, and they have come back wrecked in health and perhaps in character, the whole community gradually gets suspicious, and the agents have a hard time enlisting new recruits.

After the girls have reached the factory, the employers resort to all sorts of means to retain them. The most important method is to keep them under strict surveillance in the factory dormitories, but another more positive method is to make the girls save a certain proportion of their wages and send the money home. The parents, delighted at this steady income, write back letters urging the daughter to stick by her work. The employers on their part write rosy accounts of the fidelity and good health of the daughter, and thus, despite the occasional protesting letters of the daughter, the parents continue to discourage her from leaving, attributing her dissatisfaction to girlish fickleness.

Another means, even more effective perhaps, is the good quality of food served in some of the larger factories, and the still more progressive factories attempt to brighten the leisure hours of the girls by teaching them flower arrangements, tea ceremony, and games; but needless to say, their leisure is so slight that few of them can give much time to such arts and sports.

Despite all the efforts of the employers and recruiting agents, it is said that any given district is likely to be exhausted of girls in three years, and Dr. Ishihara says that the supply is now beginning to run out all over the country.

It is small wonder that girls introduced into such conditions are prone to throw up their jobs, and go home or roam to other factories; in fact, women factory employées are a migratory class. According to Dr. Ishihara, out of a thousand girls on the rolls in the cotton spinneries, 691 stay less than two years, and in silk filatures, 415 stay less than two years. As a rule the girls go first to the cotton mills, and then from there to other factories that have the reputation of being a little easier or more attractive. At any given time there are on the average twenty-five per cent. of migratory women employées, industrial tramps. In the silk weaving factories about twenty per cent. change every year.

Morally considered, the most discouraging fact is that the girls between fourteen and twenty shift most rapidly. The result is that a considerable proportion of the girls get the habit of drifting and drop into loose habits of living, and then, ashamed to go back to their relatives, they drift from factory work into restaurants, tea houses, and houses of ill-fame. It is a significant fact that Niigata prefecture should be the district from which most girls are recruited, both for the factories and for prostitution. In 1912 half the girls arrested by the Osaka police had worked in factories.

Out of the 200,000 recruited annually, approximately 80,000 girls return to their homes within a year. The remaining 120,000 scatter within two or three years to all parts of the country. Among the 80,000 who do return home, 13,000 go because of serious illness, and of this number 3,000 are suffering from tuberculosis. Statistics of twelve prefectures from which a large number of girls are recruited, show that of the 25,600 who leave home, thirty-seven per cent. return, and 2,000 of them on account of illness. Tuberculosis heads the list.

Speaking broadly, some seventy per cent. of the women employées reside in dormitories. Many of the factories in the large cities, employing 1,000 to 3,000 girls, keep all the girls in one large boarding-house, divided into wards of 250 to 500, each of which has a matron. These matrons are poorly paid, and even when intelligent and kind-hearted, find it physically impossible to give personal attention to several hundred girls. In the small factories the dormitories are on the whole inferior in appearance and appointment to those in the larger factories. The rooms vary from ten to thirty mats each (twenty to sixty square yards). Many of them are dark and poorly ventilated. They average two square yards to a girl, but in the Nagano silk filatures there is often even less space.

In the smaller factories the sleeping rooms are frequently upstairs, over the noise, steam and foul air of the factory itself. Although the larger cotton factories allow a little more space than the smaller factories, hygienically considered they are the worst of all. This arises from the fact that the girls are divided into day and night shifts; both use the same rooms and bedding from one year's end to another. Furthermore, in winter the bedding is so thin that the girls have to sleep close together and share quilts

to keep themselves warm. The frequent change of personnel results in the same bedding being used by several different girls in the course of the year. Since the night shifts sleep in the day, they shut the blinds and consequently the bedding is rarely if ever sunned. Inevitably tuberculosis and skin diseases are transmitted from one person and generation to another. It is to the credit of Christians that some volunteer efforts have been made to relieve the lot of these dormitory girls. The best known effort is in Matsuyama, where a factory girls' home has been successfully conducted for eleven years. The results in the health and character of the girls have been marked.

According to the *Factory Law Review*, the statistics of the three years 1906 to 1908, covering 143,000 workers, show the following results in the case of cotton spinning operatives, who comprise by far the largest single group. There were 14,800 men and 73,600 women; of these 3,800 men and 47,600 women were living in the factory dormitories. Cases of illness per year number 4,000 men and 69,000 women. The number of accidents was 693 among the men and 2,800 among the women.

The most prevalent diseases are shown by the following table of deaths, taken from the same magazine:—

	Cotton Mills.		Silk Mills.	
	Men.	Women.	Men.	Women.
Deaths from Tuberculosis ...	5	140	—	4
Incipient Tuberculosis	2	56	—	4
Respiratory Organs	1	29	—	1
Beri-beri	3	36	—	2
Abdominal Troubles	1	16	—	1
Nervous ,, ...	1	45	1	2

Adding together the deaths from tuberculosis, incipient tuberculosis, and diseases of the respiratory organs, we find that among women the number is 225 out of a total of 322 or 33 per cent. of the total. The statistics of death given by Dr. Ishihara for a similar group of cotton workers are:—

Tuberculosis	39
Respiratory and Incipient Tubercular	31
Beri-beri	6
Abdominal	6

Allowing eighteen for other diseases, tubercular troubles took off seventy-one per cent. in this group. It appears that of those who die after returning home, seventy-five per cent. have some form of tubercular trouble. It should

be noted that although many leave the factories and return home before they are noticeably ill, they are taken sick afterwards as a result of their life in the factories. Adding together the deaths of those in the factory and of those who return home, the ratio of deaths is nearly three times as high as the ordinary death rate among women. Out of 4.6 girls who are taken ill one dies. This is higher than among any other class of women.

After the appalling figures already given, it is hardly necessary to dwell further upon the ravages of tuberculosis. The case of one girl afflicted with tuberculosis in a spinning factory in Miye prefecture is suggestive. She left the factory and went home to die, and in the judgment of physicians she was the means of embedding the disease in the town, so that thereafter every five years thirty persons died of tuberculosis. In a certain village in Miyazaki prefecture thirty girls returned to their homes, twenty of them ill, and of the twenty sixteen had tuberculosis. In Yamanashi prefecture eighty per cent. of the deaths after the girls return home are from tuberculosis. . . .

In 1911 the Imperial Diet, after warm debate, passed a factory law; it has not yet been promulgated, although it has been credibly announced that it will be put into operation in 1916. As adopted, its provisions were gradually so watered down by exceptions and qualifications, that even when put into operation it will give but partial relief. Still, it is the best that can be hoped for at present. When one recalls the decades of struggle and compromise which marked factory legislation in England and America, and the unsatisfactory conditions there even yet, especially in the southern part of the United States, one must be patient. If it is true that Japanese factory owners are blocking the promulgation of the factory law adopted in 1911, they should be made to realise that they are their own worst enemies.

The personal ministry already undertaken on behalf of factory workers by Christian workers, and the local regulations in certain cities are good so far as they go, but they do not touch the heart of the problem. Nothing but strong enlightened public opinion, engendered and guided by Christians and other progressive men, will suffice to secure the thoroughgoing legislation required to put an end to this blot upon Japan's good name and this menace to her future.

Deaconesses.

The Rev. H. U. Weitbrecht, D.D.

Warden of Mildmay Deaconess House.

SHOULD women be ministers of religion? The question is not a new one. It was debated sixteen centuries ago by early Christian sects, but of late it has been more insistently asked under the influence of the feminist movement throughout the world. It is a question which cannot be put aside by appealing to the example of prophetesses, ancient or modern. That individual inspiration has overpassed the barriers of social culture and ecclesiastical status is a fact common to all ages, and we have had prophetesses in modern days as well as in days of old. Nor is the question definitely answered by the practice of bodies like the Friends or the Salvation Army. These do indeed make use of men and women for the ministries of religion, according to their practice, without distinction of sex. But, strictly speaking, they have no organized or constituted ministry after the manner of Christian Churches in general. In a few cases, more especially in America, women have been admitted as "pastors" of Churches, but these instances are isolated, and the general conscience of the Church has not as yet shown itself to be in agreement with the practice.

The exclusion of women from the ordinary ministry of the Church cannot ultimately be regarded as founded upon the idea of an essential inferiority of the female sex, for the Church of Rome gives to womanhood the throne of Heaven itself, although upon earth she sternly rejects the assumption of mediatorial priesthood by a woman; and assuredly the modern sense of the vocation of woman to serve the community, whether in matters secular or religious, is becoming more and more opposed to any exclusion of women from religious offices on the ground of essential inferiority. As a matter of fact, the Church since her earliest days has provided for the ordered ministrations of women by the institution of the office of deaconess, which goes back to the very origins of the Christian religion.

Institutional religion is imagined in some quarters to be

at a discount among the progressive women of the twentieth century. They are supposed to regard ecclesiastical offices with the kind of languid curiosity that might be excited by heraldic emblems, and the mention of a deaconess should leave the modern woman as cold as that of a griffin "gules"; but in reality life appeals to life, whatever its age or form. The deaconess who worked in the early centuries is in a continuous line with those of her order who are making an impact on the life of our own generation, and the work and office of a deaconess in the twentieth century is a force to be reckoned with and understood.*

Among the significant indications of the elevation of womanhood through our Lord Jesus Christ and His Apostles, is the mention (Romans xvi. 1), by the great missionary of the Early Church, in writing to Rome, of Phœbe as deaconess of the Church in Cenchræa. She is entrusted with a definite mission and spoken of by the same title as the 'deacons' of Philippi (Phil. i. 1) and of Ephesus (1 Tim. iii. 8 and 12). Evidently such ministrations continued to be exercised in the Church, and early in the second century Pliny, Governor of Bithynia, when seeking to find out why Christians were suspected of malpractices, speaks of two deaconesses (giving them the Latin name "ministrae,") whom he had tortured to find out the nature of their crimes, but "discovered nothing more than a perverse and contumacious superstition." The development of this office was more pronounced in the Eastern Church than in the Western, nor is this surprising, considering the greater need of female helpers owing to the stronger tendency towards the seclusion of women in the East. From the fourth century deaconesses came into considerable prominence as an influence in the life of the Church. They appear as friends and upholders of John Chrysostom, Bishop of Constantinople. The Councils in East and West take account of them and legislate regarding their duties and position. In the West they figure most prominently in Gaul during the fifth century. In the Eastern Church the work and influence of deaconesses continues to be mentioned up to the twelfth century and vestiges of the office remain even as late as the sixteenth century. In the Western Church their

* For details of what follows see "The Ministry of Deaconesses," by Deaconess Cecilia Robinson. Second edition. Methuen. 1914.

place was early taken by women who adopted the monastic life. Amid the irruptions of fierce and licentious barbarians, it was difficult for uncloistered womanhood to render public services to the Church, and during the Middle Ages the ministry of womanhood under the Roman obedience was exercised through its convents and sisters, as it still is.

In Western Europe the Reformation involved the abolition of a very large number of religious houses both for men and women, and with the corruptions that were swept away, not a little beneficial service, both social and religious, was lost. The loss of the recognized service of women was to a considerable extent balanced by the marriage of the Clergy, which made for morality and for the penetration of home life by the influences of religion, and also furnished a large amount of effective ministration to religious and social needs. By the end of the eighteenth century, however, this proved to be very far from meeting the needs of the people, which were further accentuated by the industrial developments of the early part of the nineteenth century.

While the Roman Church was strengthening her army of regular women workers, the first new departure in this direction amongst the reformed Churches was made in Germany by Theodore Fliedner, "priest and doctor of divinity, by the grace of God restorer of the Apostolic Office of Deaconess" (1800-1864). A promising candidate for the ministry of the Prussian "Evangelical" Church, Fliedner accepted, to the surprise of his friends, the small charge of a scattered Protestant community in Kaiserswerth, near Düsseldorf, on the Rhine, in 1822. In the following year he made a pilgrimage to Holland and England to collect funds for a church and school in his poverty-stricken village, and was helped not only by Protestants but by Roman Catholics, Greeks, and Jews. He soon looked outside his own little charge and was struck by the miserable condition of the public prisons, which he visited diligently; but his request to be imprisoned for purposes of practical experience was declined by the local magistrates. In 1826 he started the first Prisoners' Society for Prussia, and again went abroad to get experience and help for rescue work on behalf of female prisoners. In 1836 he founded his first deaconess house, specially for the care of the sick, with the avowed object of reviving

the Apostolic Order of Deaconesses. The house was barely made habitable with a few sticks of furniture. Some hot Protestants asked if Fliedner was going to establish a nunnery. Advisers of another sort were sure that he would accomplish nothing without a vow of celibacy for the inmates. But the work went forward, with the help of royal patronage, and soon extended to the establishment of infant schools, while daughter houses for rescue and other work were established in Berlin and elsewhere, and the mother house at Kaiserswerth was carefully organized with a large farm, which provided food on an economic scale. In 1849 Fliedner resigned his pastorate, and, subsequently, twice went on extensive journeys to Britain, America, and France, as well as to Jerusalem and the East, one of his great branch houses being established at Jerusalem in 1851. At the time of his death in 1864, the number of mother houses amounted to 30, 1,600 deaconesses were serving 26,000 sick persons in 400 different places, and more than 3,000 children were confided to their care.*

Since Fliedner's death the work of deaconesses in the German Protestant Churches has continued to increase. Apparently the latest statistics available are for 1904.† At that time the Union of Deaconess Houses connected with Kaiserswerth numbered 79 establishments, with 5,822 stations, 16,156 "sisters," and a yearly income of £750,000. About three-fourths of these houses and sisters were in Germany (50 houses and 12,821 sisters); Kaiserswerth alone had 1,193 sisters. Sisters serving the sick were 6,427; parochial sisters, 4,183; infant school teachers, 1,038. Outside the Kaiserswerth Union there were 19 other deaconess houses with about 2,200 sisters, making for Germany in all some 14,500 deaconesses proper.

The work has developed in various directions, the larger part belonging to the moderate evangelical school of Fliedner, and a strong minority also representing the high Lutheran school, headed by Pastor Löhe, of Neuendettelsau. There is also a "Deaconess Association" of looser organization, numbering 820 "sisters." The deaconessesare regarded as members of one society, subject to disciplinary rules,

* Cf. "Life of Theodore Fliedner." By Catherine Winkworth. Longmans. 1867.

† Cf. "Was Jedermann heute von der Inneren Mission wissen muss." 102 pp. By Wurster & Hennig. Heilbronn. 1912.

their temporal needs being provided for by the society. Each mother house is administered by a head deaconess, under the superintendence of a clerical warden and a council. The training is not only given in each house but students are moved to various stations so as to gain experience of different aspects of the work. The deaconess is expected to take up her vocation as a life work, and is admitted by a solemn service. Marriage, however, is not forbidden, and a certain number of deaconesses do eventually marry. It would seem that women of culture and good social status are in a considerable minority, though the training of the whole body is thoroughly efficient, and the effect of the revival of the order upon the life of Protestant Churches in Germany and its dependencies has been immeasurable.

Pastor Fliedner's influence upon women's work in other parts of Protestant Europe, and in Great Britain more particularly (as well as in America) has also been important. True, the revival of the systematic mission of women in connection with the Church in England was most largely promoted by the Tractarian Movement in the establishment of sisterhoods, which work as communities under their own particular headship, subject to a more or less seclusive discipline and indirectly connected with the diocesan organization of the Church. The first of these was established in 1847, and there are now twenty-seven communities (*Englishwoman's Year Book*). There was, however, another direction in which the ministry of women might be developed as a distinct function of the diocese or the parish, and it is interesting that the impulses to this movement came directly from Kaiserswerth.

The Rev. William Pennefather and his wife Catherine, he being then Vicar of Christ Church, Barnet, paid a visit to Pastor Fliedner's Institution in 1860, and came back inspired with the resolve to do a like work in the Church of England. In August of that year a "Training Home for Female Missionaries" was founded by them, and was very soon visited by women desiring to be systematically prepared for religious and social work from continental countries as well as from Britain. In June, 1864, the Training Home was moved from Barnet to Mildmay Park, where Mr. Pennefather had meanwhile become Incumbent of St. Jude's Church, and in 1870 the present Deaconess

House was erected, adjoining the Conference Hall. With the sanction of the Bishop of London the women so trained were designated as deaconesses, though only a part of them were actually ordained, principally for Colonial work in the Jamaica diocese. They have always worn a distinctive uniform and been recognized as belonging to the body which has its training centre at Mildmay Park. From the year 1866 onwards the training at the Deaconess House became more and more directed towards Home work, and eventually the foreign candidates were transferred in 1884 to a separate institution, known as "The Willows," Stoke Newington, where over thirty such students receive a two years' course of preparation for work in the mission field. The number of students who have passed through the Deaconess House for Home work, as far as is known, is about 400, of whom probably one-half are still working in English parishes or in Colonial spheres. A dozen North London parishes are at present supplied with women workers, who are resident at the Mother House or in close connection with it.

Mildmay, however, was not the only fruit of this movement. For a series of years the late Dean Howson, of Chester, by his writings and his influence generally, worked for the revival of the order of Deaconesses,* and Elizabeth Ferard, a descendant of an old Huguenot family, after first visiting Kaiserswerth and then working for a time with a sisterhood at Ditchingham, was ordained by Archbishop Tait as a deaconess in 1862. She has been followed by a number of other women of good standing and education, who are working both at home and in the foreign field, and the Diocesan Deaconess Institutions in England and Wales are now ten in number.† These institutions are under diocesan control, and the deaconesses are trained and ordained for their work under a licence from the Bishop in the same way as the clergy. In its general lines the organization is not very different from that of Kaiserswerth. The Deaconess House is distinct from the Sisterhood inasmuch as the deaconess is not secluded from general society nor does she take any vow of celibacy, though it is understood that in offering herself for ordination she intends

* See his book on *Deaconesses*. London, 1862.

† London, W., 1861; Ely, 1869; Salisbury, 1875; Winchester, 1879; London, E., 1880; Durham, 1885; Rochester and Southwark, 1887; Exeter, 1890; Llandaff, 1893; Newcastle, 1905.

to make the ministry of deaconess her life work. The deaconess, again, differs from the Biblewoman or ordinary parochial worker in that she is recognized as an officer of the Church and entitled to sufficient maintenance to secure her from anxiety, and entrusted with corresponding responsibility for the work which she undertakes. The work of the deaconesses in the London diocese is, to a certain extent, guided by the London Diocesan Board of Women's Work. The deaconess houses which have been established among English Nonconformists and in Scotland and America are similarly under the control of their Churches.

The training given in the various deaconess houses usually extends over two years. It includes lectures on Scripture, Church History, Prayer Book and Doctrine, Education, Parochial Methods and Social Work, and the regular devotional life forms an important part in the atmosphere of the training home, while considerable time is devoted to practical instruction in parochial and social work.

The divorce that has come about in recent years between social and Church work and workers is a disquieting symptom. To meet it the Mildmay Deaconess House, for instance, is offering special facilities for candidates who wish to take a year's course of study for the diploma offered by the Charity Organization Society, which includes the main departments of social work. Candidates, who desire to qualify as Churchwomen for social work in this way, can be admitted to residence in the Deaconess House, to participation in its life, and to such theological lectures as they may desire, while taking the course of social study, as their substantive occupation. Those who are best acquainted with social work acknowledge that the truest and most abiding inspiration for it is only found in the Christian motive, and it is hoped that this may become more and more the characteristic of social work generally. Though such work has extended far beyond the limits of the activities of the Church, which in former days initiated and represented it entirely, there is no reason why it should not be much more widely informed and transfused with the Christian spirit.

In the case of women who desire to offer themselves for the work of deaconess in the Church of England, it is not usual to undertake this immediately after the course of training in the deaconess house has been completed. The

practice indicated by experience as best is to serve for a term of years as a parochial Church worker with the Bishop's licence, and eventually, when the vocation to life-work for the Church has become clear, to offer for ordination as a deaconess. Of course such offer remains entirely optional, and there are many who feel that they can do their best work by continuing simply as licensed Church workers. The cost of training is moderate, on an average about £50 per annum, including instruction and board and lodging during term time, and a reasonable provision is made both for maintenance and also for old age pension. The deaconess or regular Church worker is the analogue of her sisters in professions opened up by the circumstances of our age. Religious and social work can no more be efficiently done without a specific training than medical or educational. The drain on manhood by the present war must be met on all sides by the services of womanhood and these can only be effective after due study and preparation. But in the case of work for the Church the motive is all important. It is not merely a fresh opening for a career or a livelihood, it is a call to a life of sacrifice, to spending the grace and strength of cultivated Christian womanhood on behalf of our fellow-men and women. It is a summons to attack the great social tasks of our generation with the sagacity, and joyfulness, and strength that comes from faith in and love to a present Christ.

The War Work of the British Y.W.C.A.

Miss Evelyn Barlow.

DURING the last sixteen months the British Young Women's Christian Association has been called upon to face many new problems of work. Of necessity some of the regular work carried on under ordinary conditions has been either curtailed or held in abeyance for the present, but on the other hand wonderful special opportunities have opened out, which have enabled the British Association to extend its work in a way little dreamt of at the beginning of the war, and to come into touch with many who hitherto have been outside its circle of influence. The chief developments have been in the following three directions:—

(i.) PATRIOTIC CLUBS.

Early in the war it became evident that some combined effort was needed, in addition to existing work, to extend the service of the Association to help the girls of the country to adapt themselves to the new conditions of life with which they were suddenly faced. In many towns where large bodies of men were billeted or near large training camps all the available club rooms, halls and schoolrooms had been commandeered for the use of the troops, and the usual club workers had in many instances been mobilised for Red Cross work, so that nothing at all was being done for the girls, who had nowhere but the streets in which to spend their leisure hours.

It was soon realized that it would be necessary to supplement the many social efforts made on behalf of the men by some strong work for girls, which would guide their patriotism into useful channels and make them a positive force for purity and temperance. A letter signed by Lady Procter, as President, and Lord Sydenham, as Treasurer, appeared in *The Times* of October 13th, 1914, mentioning the great need which had arisen for providing temporary club rooms and special social and educational recreation for girls in military centres. This appeal received hearty support, and as a result about fifty clubs have been opened in different places, and many more are in process of being

started, two or three new centres on an average being opened up every month.

It is interesting to note that these clubs are working successfully in cathedral and old-world towns, in manufacturing cities, in permanent naval stations and large camp centres, and in seaside resorts. The club premises are very varied, and in some cases, where no suitable rooms have been available, wooden huts capable of holding about 300 have been erected. In other places, a shop has been taken and turned into an attractive restaurant and clubroom and in other cases even a Cinema hall and a shooting gallery have been put to a new use in the shape of a club. In a seaport town in the north of England the splendidly equipped premises of a men's club have been temporarily lent for the purpose of a girls' club, practically all the original members having enlisted or gone away to work in munitions areas.

A Military Centres Committee was formed at Headquarters, but every club has its own local committee on which representatives of other organizations concerned with women's work are asked to sit. Each club is left free to frame its own programme, but the main idea is the same, viz., that the club should be the centre of girl life in that district, its rooms (well-warmed and attractive) being open every night to any girls for rest and recreation. Many clubs, started with chiefly a recreative aim in view, have now developed a more educative side in the direction of first aid, French, signalling, gardening, choral, literary and general classes. A special feature in these clubs is that the girls themselves are as far as possible invited to take their share in the management of them, and in nearly every centre the girls invite their men friends to attend on the "open night" in the week as guests, the girls themselves acting as hostesses on these occasions. In one transport centre the club has provided the last bit of home life which the men have enjoyed before starting for the front, and letters from "somewhere in France" have testified to the effect it has had on their lives.

The clubs are founded on a religious basis, as it is felt that it is only a deepening of personal religion which can enable the girls and women of the land to rise to the supreme calls made upon them in this hour of need. It is hardly necessary to say that all girls are welcome without

any qualification of any sort, and serious minded and laughter-loving members rub shoulders together, and even the most frivolous of "flappers" have been known to enrol as members on purpose to join in the five minutes' intercession when the roll-call is read with the names of brothers and friends of the club members who are on active service.

The policy of the Central Headquarters' Committee has been to help in every possible way those places which wish to start these Patriotic clubs. Where necessary, a grant is given from the Central funds and a trained organizer or club leader is lent until the club is thoroughly launched. Once established, however, it is the responsibility of the town concerned to carry it on, the club being kept in touch with the Central Committee by correspondence and by occasional visits.

It is much hoped that these clubs, started to meet an emergency, will take on a permanent character. Many no doubt will develop into strong Young Women's Christian Association branches in the future, while others may attach themselves to kindred organizations. It is a cause for thankfulness that the British Young Women's Christian Association has been able in some measure to seize the opportunity of placing high ideals of life and service before a wide circle of girls, and of helping them to become a power for purity and temperance among the womanhood of the country. The Government have recognized the good work which is being done by asking the Young Women's Christian Association to undertake the management of hostels near large military hospitals, where the women who come to see their wounded and sick relations and friends can find a temporary home. Canteens for the large number of girl and women clerks now in Government employment are also shortly to be opened.

(ii.) Girl Guides.

This movement, which has been enthusiastically taken up by the Young Women's Christian Association all over the country, has no doubt received a great impetus during the last year. Over twenty companies have been formed since the war broke out, several of them being in connection with the Patriotic clubs. The aim of the movement is that the girls may devote the whole of their life and personality to the service of God and their fellow creatures,

(iii.) THE MUNITION WORKERS' WELFARE DEPARTMENT.

This department is the latest development of the British Young Women's Christian Association, and was undertaken at the request of the Young Men's Christian Association to assist both employers and employées in the hundreds of works now engaged on the manufacture of munitions. The Young Women's Christian Association is confining itself to the needs of the women workers, who often come from long distances and require good food and a place to rest in between the shifts of work. For this purpose it is necessary to provide recreation and rest rooms, canteens and restaurants, and even in some cases hostel accommodation in districts where imported labour has made the housing question a difficult problem. The Young Women's Christian Association is an approved society for this work, recognized by the Government Central Control Board (Liquor Traffic), and the latter will in certain cases contribute towards the cost of temperance canteens where the need is great, and if the conditions under which they are run are satisfactory. It is generally necessary to put up a hut, either inside or outside the works, and in each case an experienced lady is in charge of the catering to supervise the cooks, etc., and there are also, where possible, one or more social welfare workers to care for the recreation and moral welfare of the girls. In some cases it has been possible to build rooms for the superintendent and club workers adjoining the hut, in other places they live near at hand. It is hoped to have evening clubs for day workers and afternoon clubs for night workers; these will probably provide for outdoor games, singing, first aid, physical drill, etc.

The staff of helpers wear the official brassard, which bears a blue triangle with Y.W.C.A. lettered across it in white. When the canteen is within the actual factory each helper has to be provided with a passport with her photograph attached, identical with that required for a journey out of the country.

The aim of the department is primarily to help towards the increased efficiency of the worker, and for this the first essential is the provision of good food, combined with the recreation so absolutely necessary if the health and strength of those engaged in this arduous work are to be maintained. At the same time the great principles and objects for which

the Association stands are not lost sight of, and in helping to provide for the social and physical welfare of so many women workers all over the country there is a wonderful and unique opportunity for developing the intellectual and spiritual side at the same time.

In the case of one very large cordite factory, the Young Women's Christian Association was approached directly by the firm and asked to undertake the entire management of the colony which they have put up for their female employées. The colony is built about three miles from the factory, and consists of a large dining room, recreation hall and class rooms, and large two-storied sleeping huts, with accommodation for fifty-six girls in each hut, two sharing a cubicle. An isolation hut, chapel, laundry and bicycle shed are also being put up. A farmhouse near by has been secured for the staff, the latter consisting of an experienced housekeeper-caterer, a matron, and two social welfare workers, who are responsible for the recreation and club work. The girls go to and from the factory by a light railway, and work in day and night shifts alternate weeks. Hot meals are provided when they go on and come off duty, and they also take food with them, which can be heated up at the factory in the rooms specially built for them to eat their meals in. In this case the firm are bearing the full cost of running the colony.

A very large number of girls are employed at present in a well-known cartridge factory, and many of them come from a distance and are not able to return to their homes for meals or between the shifts of work. A hut has been erected in a field close to the works, containing a long hall with buffet and a rest room, and there are also bedrooms for the hut "leader" and her assistant. The hut was opened in August, and is the first of its kind undertaken by the Young Women's Christian Association, though others have since been erected in different places. A very enthusiastic audience of girls employed in the factory were present with their friends for the opening ceremony, the platform being put up outside the hut so as to give as much space as possible. The Hon. Mrs. T. Pelham took the chair, and Mrs. Winston Churchill (who is taking a great interest in the work) made a charming little speech and declared the hut open. She was followed by the lady superintendent in charge, who outlined the

scheme of work and said she hoped that tennis, cricket and gardens for the girls would all be possible in the big field where the hut is situated. Incidentally she mentioned the need of a piano, which was immedately promised by a gentleman in the audience. Tea was served to all those present after the opening ceremony, the soldiers who were there being most kind in helping to wait on the guests, and even assisting with the washing up afterwards!

Facilities are provided for heating the food brought by the workers themselves or hot meals can be provided at very low prices. Two-course dinners cost 5d.; meat and vegetables, 4d.; pudding, 1d. There is a great opportunity for social work here, as the girls have four hours off duty between the shifts of work, and many of them have not time to return to their own homes.

At another factory a hut with rest room and canteen is being erected on an island site, situated just outside the works. At yet another it is hoped that it may be possible to form a large club in the centre of the town in which it is situated, with a canteen attached. Elsewhere a large canteen is being erected, to be used at different hours to feed the men and girls, workers of both sexes being employed in this factory. A social worker has been appointed for the women employées.

Arrangements are also under consideration for starting work very shortly in other manufacturing centres all over the country, at all of which women are being employed.

Through the Patriotic clubs, the Girl Guide movement, and the work among women munition employées, the British Young Women's Christian Association is thus endeavouring to enlarge its sphere of usefulness. Women have never before taken such a prominent part in industrial and business life as they are taking now in this great world crisis, and if the motto of our "Association" is "By love serve one another," can we do this better than by "lending a hand" to these women war workers and others who are serving their country so faithfully and devotedly in her hour of need? We can at least take part in the great spiritual conflict against the forces of sin and intemperance, and we believe that members of the Association are doing their share by upholding a standard of self-denial and prayer, to the glory of God and help of their fellow workers.

Educational Courses for Industrial Workers.*

A. HOME EFFICIENCY.

NOTE.—For the home courses the teacher cannot be too familiar with the resources and the surroundings of the homes from which the girls come.

I. THE HOUSE.

1. Location for a home (information from friends and agents in the city).

Neighbourhood — desirable and undesirable surroundings — freedom from noise —character of neighbours.
Accessibility—car fare and time involved—walking distances.
Sanitation—high or low land—source of water supply, etc.

2. The House.

Sun exposure—plumbing—amount of light and air. Arrangement and number of rooms at a given rent. (Draw simple floor plans giving good and bad arrangements.)
Cost. Rent—terms of lease—methods of payment—Building and Loan Association for purchase.
Raise the question as to where in the city best rents can be obtained for families with incomes of certain different amounts. Suggest that girls bring information next time. (Note : Rents should be only one-sixth, one-fifth, or, at most, one-fourth of the family income.)

3 and 4. Furnishings. (Careful regard given to income, needs of family, durability, and good taste.)

a. Model list of minimum requirements in furnishing for kitchen, dining room (?), living room, two bedrooms, and bath, including curtains and covering for floor when needed. Girls should make model lists with itemized cost based upon known current prices. The amount for each room should be in proportion to the total amount to be expended, approximately estimated at the outset from the experience of friends and relatives.
b. Quality and good taste vs. ornate, showy, cheap furniture.

5. Decorations.—paper hangings and curtains.

Walls and woodwork—advantages of painted walls and woodwork. Wall papers—colour and design of paper, with relation to light, size, shape, and use of rooms—original cost and qualities. Secure rolls or samples of papers from paper hanger to illustrate points. Suggestions for curtains.

* Slightly adapted from the Courses issued by the Federation of Industrial and Extension Clubs, New York. 1915.

6. The Linen Closet.

Table linens, centre pieces, doylies.
Towels, sheets and bedclothes—cost, number needed for family of given size.
Care of linen, etc.

7. Care of the House.

The care of kitchen and bathroom discussed and demonstrated in an actual apartment, if possible. Relative merits of different soaps, cleaners, etc.

8. Care of the House (continued).

The daily and weekly care of bedroom and living room discusssed and demonstrated. Use of various kinds of brushes, brooms, dusters, etc.

9. Preparation for Exhibit. (See lesson 10.)

10. An exhibition or demonstration, with a few invited guests.

Program to be worked out as far as possible by the girls, embodying information gained from the course and emphasizing low cost combined with good taste. Any of the lessons give material for effective posters. A model room or rooms set off by screens might be arranged. A demonstration drill of care of house would be useful and amusing.

II. The Home.

1. The Family.

Place of parents, children of different ages, grandparents. Development of the institution of the family. Holding together the family—mutual forbearance in family problems.
Community life built upon family groups.

2. Hospitality and Home Courtesies.

The place of friends in the home—girl friends—men friends.
Social usages—comparison of customs in different countries—some of the most important social customs to be observed with regard to her family and friends.

3. Home Entertaining.

a. Informal invitations.
b. Music for family and for guests. Piano, violin, flute, mandolin, etc. Best use of phonograph.
c. Games for the home for persons of different ages.
d. Inexpensive refreshments for different occasions.

4. Family Celebrations.

a. Birthdays of members of the family—children, parents, etc.

b. Thanksgiving, Christmas, Easter, in the home. (Work out with the girls simple plans requiring effort and forethought on their part, but trifling expense.)
c. Getting pleasure out of little things.

5. An "At Home" for Mothers.

A social evening to which each girl has the privilege of inviting her mother or an older relative or friend, if she has no mother. Girls should make and carry out the plans in consultation with the leader.

6. The Centre of the Home—the Mother.

Marriage and motherhood. Talk to be given by the person best fitted by her knowledge of life and her understanding of girls.

7. Home duties of a Homemaker.

Qualifications of a homemaker:
a. Health and moral soundness.
b. Knowledge of elements of housekeeping.
c. Judgment in handling of money.
d. Familiarity with common remedies for use in sudden sickness or accident.
e. Regard for her dress and personal appearance when at home.
f. Ideals for family life.

8. The Home Beautiful.

a. Outward requirements.
(1) Income equal to cost of decent family living (minimum in your city).
(2) House with rooms sufficient for health and privacy.
(3) Regular meals with good, well-prepared food.
(4) Some elements of beauty.
b. Other necessities.
(1) Common interests.
(2) Love, sympathy, tolerance toward another's point of view.
(3) Recreation, as outdoor and indoor games, music, etc.
(4) Religion.

9. The Home in Art and Literature.

Readings showing home and family scenes and interests.
Pictures portraying home love and life.

10. A Home Evening.

A "Family Album," with living pictures of parents, children, friends, or a party for younger sisters.
Whatever the plan, it should be an occasion such as could easily be reproduced in the homes of the club girls. In addition to living pictures, there might be music, a new game or two, and light refreshments prepared by the girls.

III. Cooking and Serving.

Note.—Ordinary kitchen equipment is to be preferred to special domestic science equipment, but in either case only utensils easily available to the girls in their homes should be used.

1. Everyday Breakfasts.
   a. The relation between food and working efficiency.
   b. What to have for breakfast. Discuss breakfast menus on the ground of food values, practicability and economy. Plan menus for a family at a cost of five to seven cents a person.
   c. Prepare one or more breakfast dishes, such as creamed beef on toast, and coffee.
   d. Clearing away and washing dishes systematically. (To be expected of the girls throughout the course.)

2. Everyday Breakfasts (continued).
   a. Talk on food combination, etc., continuing lesson 2.
   b. Prepare breakfast dishes, such as cream of wheat with dates, crisp toast, and cocoa.

3. Dinner.
   a. What to have for dinner. Discuss menus as in lesson 2. Plan menus for family at a specified cost according to the number provided for.
   b. Prepare certain dinner dishes, such as macaroni with cheese, scalloped tomatoes.
   c. Substitutes for meat. Inexpensive cuts. Fish as a food.

4. Dinner (continuation of lesson 3).
   a. Simple desserts and sweet dishes easily made.
   b. Make one or two, *e.g.*, cornstarch pudding, tapioca cream, fruit combinations.

5. Lunch.
   a. Luncheon at home—the use of leftovers.
   b. Lunch for school children and business people.
   c. Different kinds of appetizing sandwiches prepared.
   d. Ways of packing to keep fresh.

6. Sunday Night Supper.
   Making and serving of Welsh rarebit, sandwiches, tea, and whatever else seems practicable at minimum expense.

7. Marketing.
   a. Where to buy—markets of the city which are clean and fair priced—dangers from exposed food—food inspection in our city, investigation of bakeries, etc.
   b. What to buy.
      Bulk vs. packages—group buying—quantity vs. small amount.

c. Picnic lunch.

Let three girls, chosen the week before, see what they can buy and serve to the class at a trifling cost, according to number in the class.

8. Care of Food.

a. Cleaning ice box and cupboards.
b. Destruction of ants, roaches, and other pests.
c. Care of milk, meat, fruit, bread and cake.
d. Making of soups, stews or salads from leftovers or other materials.

9. Serving of Meals.

a. Setting of table.
b. Serving of food (dishes only needed for demonstration).
c. Table etiquette—what to do—what not to do.

10. Supper Party.

Girls may be divided as cooks, hostesses, waitresses, and serve supper to a very few invited guests or to a part of the class. Suggest menu: Some of the things the girls have learned to make, as Welsh rarebit, fruit salad, cocoa and toasted crackers.

B. CITIZENSHIP.

NOTE.—The object of this informal civic study is to get girls to see, to think and to act, rather than to learn facts and statistics. The lines of current local and national interest may well guide in the development of the subject, rather than arbitrary conformity to the outline.

I. OUR CITY.

1. The Modern City.

Steps by which the city came into existence. Chief advantages and disadvantages of city life. Increase in city population since the last census.

Location of well-known cities—reason for location.

Our own city—location, national resources—leading characteristics as a city. Its contribution to the State and nation.

2. The People of our City.

Size of city in comparison with others of the country. Different nationalities—what brought them here—what each contributes to the city life.

Map of the city, with location of different industrial groups.

3. How our city is governed.

City charter—different boards and officers—how selected—to whom responsible. Names and character of present officials, drawn from the girls as far as possible. Effect of public opinion on government and the action of officials. Influence of women on government of our city.

4. What the City Owes to You.
   a. Safety: Police and fire protection.
   b. Comfort: Building regulations, street paving, cleaning, lighting.
   c. Health: Inspection of food, pure water supply, sewage system, etc.

5. What You Owe the City.
   The working out of the beginnings of a code of good citizenship based on the preceding studies, modified and completed as the course goes on.

6. The City and Recreation.
   a. Outdoor: Playgrounds, parks, boulevards, boating facilities, etc.
   b. Indoor: Commercial and non-commercial amusements—moving picture shows, regulations for ventilation, fire protection, character of films.
   c. How ought the recreation of our city to be improved? What can club girls do about it?

7. The Industrial Opportunities of Our City.
   a. Leading occupations of the people. Occupations and industries open to women and girls. Number employed in proportion to population.
   b. Map showing location of factories and establishments.
   c. Laws governing the employment of women and children. Aids and hindrances to their enforcement.

8. Cultural and Religious Opportunities in Our City.
   a. Schools, libraries, museums, etc.
   b. Churches and church life, strong and weak points, our responsibility.
   c. Map showing location of above. Deductions from map.

9. "Chicago's First Citizen"—Jane Addams. Why and how she has become such a factor in the life of the city.

10. Exhibit.
    a. Maps of the city, based on study.
    b. A citizens' code.

II. Our State and Nation.

1. Our Country.
   a. Its beginnings—place of our nation among the nations of the earth commercially, politically, religiously. Concrete facts given to show its strength and weakness.
   c. Map showing location, size, neighbours.
   d. Significance of the flag. Have a flag in class.

2. How Our Nation is Governed.

   a. Character of city government and State legislature.
   b. President and leading men of State and nation known to girls by name and reputation—how elected—to whom responsible. Political parties, their policies and methods.

3. What the Nation Owes to You.

   a. Safety: State militia—army, navy, life-saving corps—light ships and lighthouses.
   b. Health: Inspection of factories, pure food laws.

4. What the Nation Owes to You (continued).

   c. Convenience: Postal service, State roads, etc.
   d. Education: Normal schools, Universities, Board of Education.

5. What You Owe to the Nation.

   Taxes of various kinds. Care of children. Knowledge and support of law. Co-operation with officials. A woman's responsibility to the nation.

6. The State's Special Care of Women and Children.

   Woman's racial relationship demanding special protection. Child labour laws. Restrictions governing employment of women. Mothers' pensions. Legal obligations of husbands and fathers. State's provision for law enforcement.

7. Citizenship.

   a. Privileges and obligations of citizenship.
   b. Citizenship contrasted in different countries.

8. Women and the Nation.

   The nineteenth century—the "Woman's Century"—changes taking women out of the home, into professions, business and industry. Higher education of women. Growth in equal suffrage.

   Christian home the unit of a progressive Christian nation.

9. Planning for Exhibit for Year's Work.

   Exhibit may include maps and posters showing our country by itself or in comparison with others in industry, education, progressive legislation, etc. Facts relating to welfare of women and children should be depicted.

"Things as they are."

An Appeal for Y.W.C.A. Secretaries for India.

Miss Alice Shields.

WHAT picture flashes across your mind when you hear the words, "The National Committee of the Young Women's Christian Association of India, Burma and Ceylon, or the National Headquarters of the Indian National Committee?" In case you are not the kind of person who unconsciously visualizes such phrases, perhaps this article can supply a setting which will make a live body of women real to you, even though they are thousands of miles away.

Each alternate Tuesday morning at eleven o'clock an average of twelve women gather in the National Office in Bombay for the so-called "I.N.C. meeting." The usual long table supplies the common centre. Overhead the electric fan whirls, for it is always hot; outside there are a variety of noises from motor horns to the queer street cries; a crow settles on the window-ledge and comments discordantly on the gathering, but someone closes the blind to shut out the glare and incidentally some of the noise, and then the work begins. It is no small responsibility which faces the Committee—the maintenance and development of the work of the Young Women's Christian Association throughout India, Burma and Ceylon, but it is not faced or carried alone. In the middle of each session after reports are heard, but before any action is taken, there is a time for intercession. One member, who serves on many other Committees, said recently, "I have never served on a Committee where the prayer is so earnest; it is real intercession, not just a formal part of the programme."

The great problem before the National Committee for the past two years has been "Secretaries." There are at least eighteen places which must be supplied with secretaries, and in the case of the largest cities as many as three or four foreign secretaries should be on the staff. To do this we look to the Foreign Departments of England, the United States, Canada and Australia. The two latter countries have sent one representative each for the work in India; England has sent the largest number of secretaries and the American Foreign Department has followed a close second.

The Indian National Committee therefore has four splendid countries to which it turns for help in its work for the young womanhood of India. What a resource! But listen to the story which the following facts tell.

In 1894 the first American Secretary sailed for India, a consecrated, brave woman, who gave sixteen years of wonderful work to the Association—ten of these years as National Secretary. At the time of the Quadrennial Conference in 1911, there were eleven American Secretaries on the staff, about twenty British and with the sixteen developed in India, the National Committee felt ready to face real forward work. Heretofore the work had been almost entirely among English-speaking people, for in this great continent of nations where forty-seven languages prevail in various parts, English must be the avenue of communication between educated Indians. The work had grown, but the staff was adequate for it, and the Committee looked forward to a quadrennium of advance work along new lines, i.e., the development of the work among India's own women in the Student and Vernacular Departments. The next year a secretary arrived for work among the Mahratta women in Bombay and hope rose high; but what followed?

Loss after loss without proportionate reinforcements from the Home Committees, and the larger part of the time of the National Committee has been spent in planning how to keep the work together with a gradually decreasing staff. To-day there are ten American Secretaries on the field as against eleven five years ago; there are sixteen English Secretaries instead of at least twenty, one Australian, one Canadian and nine supported in India. Secretaries have had to be taken away from one place where they were sorely needed and sent to another place where the need seemed greater; in some cases branches have had to be left without a secretary at all. Secretaries, who had been set aside for travelling, have had to be drafted into local positions, and several small branches, where good work had formerly been done, simply died for lack of attention. The National work, which was growing so promisingly, has received a serious set-back, for with no Travelling Secretaries and only an Acting National Secretary for two years, part of the time no National Business Secretary, many of the branches have felt so neglected, as indeed they were, that the work of creating allegiance

to the National work must to a large extent be done all over again. This loss has been not only in interest but also in financial support. Some of the branches seem to have the idea that affiliation fees amount to "pay your money and you get a secretary," or "we will send what we can spare," forgetting that they had agreed to send a proportionate amount of their own fees.

On more than one occasion in the past two years when a large Association has been left without a secretary, and there seemed no hope of securing one from home, someone has been found in India "to hold the fort" so to speak. The National Committee has been greatly relieved when such an arrangement can be made; but frequently additional problems are created in consequence of the Acting Secretary's complete ignorance of Association work. For example, one such person, who was in charge of a large holiday home, wrote, in reply to a request from the Office for a "Constitution" of her Association, that neither she nor the President had heard of a "Constitution" for that Association; many thought they were under the National Committee! Fancy a secretary or president of a large Association at home not knowing whether they had a "Constitution" or not.

What is the purport of this very plain writing? It is not easy to lay the weakness of our work open to whomsoever may read, but we do so in the hope that it may prove a challenge. Much has been given since the first American Secretary came for the work in 1894; noble women have given years of splendid work, money for their support and for equipment and buildings has been generously supplied. Is all this to be gradually lost for lack of support now? The work in India is slow, for the country is conservative; it is not spectacular, so some people would think, but it is worth while. It is all the more so now at this critical time, when we are about to reap or lose the results of the work of the past years.

We have just had a call to organize an Association among the Anglo-Indian girls who are in Government employ in New Delhi. At the time of the visit to India of His Imperial Majesty King George, it was announced that the capital of British India was to be moved from Calcutta to Delhi. The buildings are under construction, and meantime the employés are living in tents. In this

tent colony are also girl employés. They need protection and all the Association can offer. We think we see a way of organizing the work and sending a secretary there for a few months.

A man of considerable experience among Indian students said that he believed there were thousands of students in India who subconsciously believed in Jesus Christ. We are longing for the day when they will consciously believe in Him and confess it; but more prayer and more workers are needed before the harvest can be reaped even among the hundreds of women students.

What do we need? First, secretaries to carry on the work already organized—General Secretaries of experience, good health and consecrated common sense. Travelling Secretaries are sorely needed, who will travel from north to south and from east to west organizing and strengthening branches in small places where the Association could bring so much into the lives of the women of the place if only there were someone to help them. Then we want women who can be set aside to learn the language in the most important language areas, so that Young Women's Christian Association work can be organized among the Vernacular-speaking women of the Indian Church. India must finally be evangelized by her own people, but they must be trained for it. The work of the Vernacular Branches already organized proves what Indian women can do when encouraged and helped to take their responsibility as Christians. One of the Hindi-speaking Branches does street preaching every Sunday afternoon in the village; another earned money by sewing and gave it to the National Missionary Society for the building of a church in the jungle. Missionaries recognize what the Association can do among the older girls and women in the Christian communities, and we would have their hearty support any time we can undertake more work in the Vernacular. There is one secretary in India who is set aside for this work. We need one for Bengal, Madras, Central India and North India

One would expect that at such a time as this it would be well-nigh impossible to get men for the work in India because men are so in demand for the war, but the Young Men's Christian Association in India are receiving more men than they ever had before. They have sent thirty-

seven men to France for Association work among the troops who have gone from India, and they have received sufficient reinforcements from the English National Council not only to maintain their regular work but to carry on a splendid work in the large centres where Territorial troops from England have been stationed. Twelve men have come out in the past six months, and eight more are expected very soon. We rejoice in the splendid work they are doing, but we cannot but ask the question sadly, "Why are the women so far behind in answering the call for help which we have been sending so urgently and so long?" May this call reach many who will respond. We must have women of experience, who, having first heard the call of the Lord of the Harvest, will come prepared to study the needs of the women of India and adapt themselves to the conditions. Will you not occasionally remember in prayer the Indian National Committee on Tuesday morning that they may be given wisdom for this great work, and that women, called and equipped for foreign service, may come in greater numbers than ever before?

A Chinese House Party at Singapore.

Miss Laura Radford.

THE House Party was held August 17th-30th for the Chinese members of our Singapore Young Women's Christian Association, and it was a very happy time for all. There were over thirty members and children in residence and about sixty other visitors who went out for a day. There is an old Chinese custom in Singapore that an unmarried girl must never be away from her home over night, and that a young married woman cannot go because the daughter-in-law must be at home to look after the house, and it is usually impossible for the older married woman to go, for she must be at home to look after the children, and the grandmothers are seldom Christians, and so do not want to go anywhere for Bible study, but they go nevertheless daily in large numbers out by the sea to gamble.

Our effort last year was a beginning; but the attendance this year was most encouraging, and the problem next year will probably be where to find a house large enough to accommodate all who will want to go. The house we had this year was a beautifnl Chinese residence out by the sea and only three miles out from town, so that it was easy for friends to come out to us for a day. Our cook was a perfect failure, so three of the older members prepared the food, and the younger ones did all the rest of the work. Each one took her share in sweeping, dusting, and washing dishes, and a very happy spirit prevailed throughout the entire time. The sea-bathing was splendid recreation and even the most timid ones soon ventured in, even though it did mean having the heavy waves go over them at unexpected moments. The spare time each day was spent in making bags for the hospitals in Alexandria, and many of the girls had their hymn-books beside them during these hours learning new hymns, and there were but few minutes of any day, aside from the quiet hours, when someone somewhere was not heard singing hymns. The daily Bible study was entered into with much zeal, and the prayer hours were usually quiet times of intercession for others. One of the members, a Cantonese young woman, faced the question of her life-work and feels she ought to be trained to be a Young Women's Christian Association Secretary. Another, a Hokien, has had a great burden laid on her heart for the Hokien women and hopes to get a Bible-class started amongst them; and another member, a non-Christian whose life has been a sad, bitter lot, has surrendered to Christ and a new and wonderful light now shines in her face. I sometimes long to take these dear women and girls out of their hard heathen surroundings and put them where it would seem easier for them to live for Christ, but surely it is in these hard, hard places where we see the most marvellous transformation of character and such truly saintly lives wrought by the chastening that comes from the persecution that they must bear for His Name's sake.

As so many Chinese women visited our House Party, we decided to have a social afternoon for all of them on a Saturday here in the Institute, so that they might have an opportunity to see something of our regular Young

Women's Christian Association work. Invitations were sent out and about 115 women and children came at 2.30 o'clock on a Saturday afternoon and left about 6 o'clock. Every chair was occupied and crowds of children were sitting on the floor. The programme lasted for about two hours, and was composed of recitations, action songs, two addresses, and hymns in English, Malay, and Cantonese, and I fear that there were some present who did not understand any one of these three languages. Tea followed out in the garden, and it was a happy crowd that took possession of the tea tables. There chanced to be that same afternoon a balloon ascension, and hundreds of men and boys of all nationalities had gathered on the hillside near our Institute to watch for the balloon, and had been waiting there for nearly two hours when our big party of members sallied forth into the garden for tea and games. The balloon was quite forgotten at this unexpected sight, and the crowd surged round our hedgerow and through the gate and down the drive-way. Of course they had to be sent outside again, but in this most unexpected way several hundred men and boys, most of whom are probably unwilling for their wives or sisters to learn to read or to go near a church or any other Christian institution, had a most interesting demonstration of how happy the girls and women are who are allowed to enjoy the privileges of the Young Women's Christian Association. It is wonderful how our Father is using the most unexpected events to overturn the indifference and opposition that has so long hampered our work.

The Y.W.C.A. in British East Africa.

THE building of the railway, which stretches right across from Port Mombasa to Lake Victoria Nyanza, is regarded as one of the greatest achievements of modern times and its completion in 1902 marked the beginning of a new era for British East Africa.

Fifteen years ago, this part of Africa was to the public an unknown tropical country, inhabited by wild negro tribes,

a place only interesting to explorers and those in search of big game. But the early explorers brought back tales of a wonderful mountain climate, which, combined with the tropical heat, not only made life possible for the white man, but offered extremely healthy conditions of living. They also described the wonderful virgin forests and luxuriant vegetation. Inspired by such stories, a few settlers went out from England and cultivated the land with great success, and later, the British Government made preparations for the building of the Uganda railway, which was carried on and finished in spite of almost unsurmountable obstacles.

The prosperity of the country was bound up in the success of the railway, for within ten years the country was transformed entirely. Look at this contrast:—In 1892, marching on foot was the only method of travelling, and an armed escort was absolutely necessary to defend travellers against the attacks of wild beasts and savage tribes. In 1902, the whole journey could be completed in safety, without the possession of a single revolver, in two days instead of four months!

Small towns have sprung up along the track of the railway and form the centre of civilization. Nairobi is the largest and most important of these, and its growth has been like that of a mushroom. Walking along the wide streets, lined with shops and fine stone buildings, and seeing the traffic of motor cars and bicycles, it is hard to believe that but a few years ago the town consisted of a handful of native huts and hastily built wooden shanties for the men employed on the railway. Nairobi is important as the headquarters of the railway and of the military forces of the colony. It contains the Government House, the Treasury, the Post Office, hospitals and banks, and it further boasts of a Town Hall, sanatorium, race course, golf course, theatre and various clubs and hostels.

The population when last taken, was 2,542, of which 2,000 were European. Women and girls form about one-fifth of the European population, and the young women, in whom we are especially interested, are employed in various kinds of work. There are children's nurses, laundry girls, shop assistants and settlers' daughters. Every year an increasing number of girls come to Nairobi to take up work of some kind or another and they have a splendid prospect

before them, but there are dangers and difficulties to be met.

Let us picture a young girl arriving in Nairobi. Probably all her friends and relations have been left behind and she finds herself surrounded by strangers, in a town where familiar sights and happenings are confusedly mingled with signs of the native population. She is met at the outset by the difficulty of finding suitable rooms, for in a town so isolated and growing so rapidly, there is always a shortage of accommodation and she may be forced to take rooms which are extremely undesirable. She has all the same difficulties and needs of a girl starting work in any strange town, and if girls at home find so much help and happiness in the Association, think what it must mean to a girl arriving in Nairobi, that she can turn to the Association there for a welcome. If she cannot obtain suitable lodging, she can take refuge in the Young Women's Christian Association hostel; if the work she first undertakes is unsatisfactory she can get advice and help from the employment bureau; and in the Association she finds friends who really care for her well-being in every sense of the word.

To carry on the work effectively, however, the Association needs great support in its isolated position. Since its inauguration in February, 1912, with a membership of 103, it has steadily grown and developed. In 1913 the British Government made a grant of land for the building of a hostel and institute and the Association set to work to collect the large sum of money required. In the meantime the Bishop of Mombasa has put his house at Nairobi at their disposal and about ten girls have been living there with a housekeeper and matron. With the development of the work has come the need for a whole-time secretary and in March, 1915, Miss Maude Saunders left England for Nairobi to fill the post. She has a great task and unique opportunity before her. When we think of the rapid growth of the town and of the wonderful future before it, we see that the importance of the Young Women's Christian Association work there can hardly be overestimated, and we must resolve to help the Association by our prayers and our money to go forward and accomplish the great work before it.

Mlle. Anna de Perrot.

Présidente des Amies de la Jeune Fille, 1888 *à* 1911.

A L'AUBE du samedi 21 août 1915 s'éteignait doucement, sans souffrances et sans combat, dans sa 87me année, une personnalité aimée et estimée de tous ceux qui eurent le privilège de la connaître.

Mademoiselle Anna de Perrot était l'incarnation de la bonté, de l'amabilité, de la cordialité. Qui ne s'est senti réchauffé au contact de cette femme de cœur! Nature richement douée, elle avait une vivacité, une gaieté et un entrain qui faisaient d'elle, tout naturellement, une amie de la jeune fille par excellence. Elle a toujours exercé un grand ascendant sur les jeunes filles; elle leur faisait envie par son christianisme joyeux, sans contrainte: elles savait les stimuler à choisir la bonne part, à quitter le chemin large pour marcher et persévérer dans le chemin étroit qui mène à la vie.

Mademoiselle de Perrot, qui avait été poussée dans cette voie par M. Fréd. Godet, fut directrice de l'Union chrétienne de jeunes filles dans le canton de Neuchâtel pendant plus de 50 ans. Bien des groupes, notamment celui de La Chaux-de-Fonds en 1876, ont été fondés par son instigation personnelle.

Rappelons que dans ces années-là, il y avait un mouvement extraordinaire de vie religieuse et qu'une âme ardente comme l'était celle de Mlle. de Perrot, trouvait abondamment de quoi satisfaire tous ses besoins, tous ses aspirations d'activité pour le bien du prochain. Aussi lorsque Joséphine Butler fit entendre sa voix, plaidant en faveur de la jeune fille exposée, aucune de ses auditrices n'était mieux préparée à répondre à son appel que Mlle. de Perrot. N'avait-elle pas spécialement adressé cette prière à son Dieu; "Oh! Dieu donne-moi une vie utile à ton service." Et Dieu exauça cette prière en lui montrant que tout en réunissant les jeunes filles pour leur parler de l'amour du Sauveur, il fallait aussi pourvoir à leurs intérêts terrestres, les préserver des pièges de l'ennemi, faciliter le chemin à la jeune fille isolée, obligée de gagner son pain à l'étranger. . . .

Mme. Aimé Humbert, à son retour du Congrès de Genève, où dans la réunion du 21 septembre 1877

"l'Union internationale des Amies de la Jeune fille" avait été fondée, n'hésita pas à designer Mlle. de Perrot comme secrétaire du Bureau central de l'Union. Dès lors, et jusqu'à la mort de Mme. Humbert en 1888, les deux amies, d'un cœur et d'une âme, travaillèrent sans relâche au développement de cette grande œuvre de protection et lorsqu'il fallut remplacer la première présidente, le choix se porta tout naturellement sur celle qui avait été pendant 11 ans sa secrétaire dévouée. C'est dans ses fonctions de Présidente internationale des Amies de la Jeune fille, que Mademoiselle de Perrot a donné pendant 23 ans toute sa mesure. Elle s'interessait vivement à chaque branche de l'œuvre et se réjouissait toutes les fois qu'un nouveau pays était représenté dans l'Union. Elle avait une sollicitude toute particulière pour les Homes à l'étranger, correspondait avec les directrices, les encourageait dans leur tâche souvent ardue, en leur envoyant de la lecture, ou des dons en argent, et jusqu'à la fin elle a entretenu avec telles d'entre elles des rapports d'amitié. Dernièrement, une directrice d'un Home de Hongrie a eu la joie de passer trois semaines de vacances auprès de Mlle. de Perrot et ne l'a quittée que 10 jours avant sa mort. Mlle. de Perrot fut active dans la fondation de toutes les œuvres de protection ou de relèvement qui ont été créés dans le canton de Neuchâtel après le passage de Mme. Butler. Elle était membre de la Branche neuchâteloise du Sou pour le relèvement moral et tenait beaucoup à son carnet de collecte. Elle s'est occupée de l'œuvre du "Secours" appelé aujourd'hui: "Home pour jeunes filles," rue du Coq-d'Inde, 5, des Bureaux de placement pour la Suisse et l'étranger, de l'Asile de Cressier, de l'Asile de la Ruche. Elle fut pendant nombre d'années la présidente du Comité de ce dernier établissement. Ce fut avec un dévouement à toute épreuve qu'elle prit à tâche le développement de cette œuvre, difficile entre toutes, mais qui est aujourd'hui en pleine prospérité. Mentionnons encore la part que Mlle. de Perrot prit à la cause de la Tempérance. Malgré sa vie si remplie, elle se donnait la tâche d'assister aux réunions de la Croix-Bleue, et cela pendant de nombreuses années; elle eut beaucoup de peine à y renoncer lorsque ses forces ne lui permirent plus de sortir. Mlle. de Perrot fit partie pendant plus de 40 ans du Comité de direction de la maison des diaconesses de Saint-Loup; elle y mettait

tout son cœur et se réjouissait chaque année de pouvoir assister à la fête de Saint-Loup à laquelle elle s'accordait parfois la joie d'inviter telle ou telle de ses aides ; c'était pour elle vraiment une fête !

Une autre de ses préoccupations était la mission en pays païens et jusqu'à la fin de sa vie, elle a collecté, donné, travaillé et donné du travail à faire pour les ventes et prié pour cette cause. Mlle. de Perrot avait une capacité extraordinaire de travail et nous nous souvenons de la joyeuse impatience avec laquelle elle nous disait un dimanche soir : " Ah ! quel bonheur, demain on pourra reprendre le travail ! Comme je m'en réjouis ! " Mais si ses mains et son esprit ne se reposaient jamais, nous ne voulons pas omettre de dire que le mobile de cette activité était l'amour pour Dieu ; elle ne négligeait pas la prière ni la lecture de la Bible qui était sa nourriture journalière. Ceux qui avaient le privilège d'être ses collaboratrices, sentaient que sa force, sa joie, son élan, venaient de la source divine à laquelle s'alimentait son âme. Ce fait était particulièrement remarquable lorsqu'elle parlait en public. Elle avait le don de la parole, mais son éloquence était avant tout celle du cœur ; elle communiquait à ses auditrices quelque chose de la vie qui l'animait. Que de fois nous avons observé le changement qui s'opérait dans un auditoire resté froid ou insensible. Il suffisait de l'apparition de Mlle. de Perrot, de ses paroles pleines de chaleur communicative, pour que tout fût changé—la réunion devenait non seulement intéressante, mais bienfaisante.

En juin 1911 eut lieu la dernière grande Conférence internationale des Amies de la Jeune fille à Neuchâtel. Cette date a marqué dans la vie de l'Union et dans celle de Mlle. de Perrot. Le moment était venu pour elle de déposer sa charge de Présidente qu'elle occupait depuis 23 ans. Celles qui ont assisté à la séance du vendredi matin 30 juin, ne l'oublieront jamais. Lorsque notre chère et vénérée Présidente se leva, un frémissement d'émotion parcourut l'assemblée. On écouta avec un profond recueillement ses paroles empreintes de reconnaissance envers Dieu qui l'avait soutenue durant toute sa carrière, de sorte qu'elle pouvait dire avec le psalmiste : " C'est ton Dieu qui t'a donné cette force." (Psalm lxviii. 29.)

Deux ans après, le 2 octobre 1913, Mlle. de Perrot fut atteinte d'une légère paralysie qui la rendit partiellement

infirme. Ce fut pour la vaillante Servante du Seigneur une épreuve difficile à supporter, mais "Il était avec elle," selon sa promesse et pendant ces trois années de réclusion et d'inaction, elle a été soumise et sereine jusqu'au bout. Dans une lettre reçue de Mlle. de Perrot lors de son dernier séjour au Pâquier, elle nous disait: "Ma vie cet été s'est écoulée tout simplement à la recherche de la charité,—pas plus haut,—mais je désire apprendre à monter. . ."

Elle était sur le chemin qui monte; elle est arrivée au sommet.— A. H.

"*Journal Religieux de la Suisse Romande*," 28 *août* 1915.

The Sorrow of Armenia.

INCLUDED in the Directory of the World's Y.W.C.A. for 1915, there was as usual a list of Associations in the Turkish Empire, but it remains to be seen how many of those groups of Christian young women will appear in the next issue of that little book, for the majority of the Y.W.C.A. members in the Turkish Empire have been Armenians, and grievous indeed are the reports which have been received both by Government officials and Mission Boards of the fate of the Armenian people during the past six months. Proceedings almost beyond belief have been taking place in many parts of Turkey, and it would seem as if the order has gone forth that the Armenian people is to be simply wiped out, and over and over again the names of those places where we have Association branches occur in the various accounts received in America and Europe.

> "Apparently, says a Special Bulletin of the Bible Lands' Missions Aid Society, the uprising of Armenian Revolutionists at Van, which paved the way for Russian occupation of that city without resistance, has been seized by the Turks as a pretext for a general attack upon the Armenians everywhere. Along the track of the Russian armies toward the Persian border, from Van to Mousa and Bitlis, in the cities of Eastern Turkey, such as Diarbekir, Harpoot and Mardin, and especially in Central Turkey and the region stretching to the south, this cruel, relentless persecution had been for some time under way." . . . To speak of but one district between 4,300 and 4,500 families, about 28,000 persons, are being removed by order of the Government from the districts of Zeitoon and Marash to distant places where they are unknown and in distinctly non-Christian communities. . . .

Their property they are unable to sell, as they are given but a few hours to prepare for the journey; and the Government is installing Mohammedan families in their homes, who take possession of everything as soon as the Armenians have departed. Rich and poor alike, Protestant, Gregorain, Orthodox and Catholic, are all subject to the same order; the local pastors and priests and their flocks without distinction; the old, the middle-aged, the young, the strong, and the sick being driven in herds to the four points of the compass to a fate which none can predict."

It is a fate worse than massacre, as is shown by a graphic and heartrending account based on direct reports in the November number of the "Allgemeine Missions-Zeitschrift," edited by Dr. Julius Richter, of Berlin. We cannot quote the whole of the account, but even one extract will echo the tragedy which has been happening.

"Am 7 Juli, says one correspondent, ging der erste Transport von Ersingjan ab. Er bestand hauptsächlich aus Wohlhabenderen, die sich einen Wagen mieten konnten. Und sie sollen wirklich das nächste Reiseziel, Kharput, erreicht haben. Am 8, 9 und 10 Juli verliessen neue Scharen die Stadt, im ganzen 20—25,000 Personen. . . . Sehr bald hörten wir Gerüchte, dass Kurden die wehrlose Schar überfallen und vollständig ausgeraubt hätten. Die Wahrheit dieser Gerüchte wurde von unserer türkischen Köchin bestätigt. Die Frau erzählte uns unter Tränen, dass die Kurden die Frauen misshandelt und getötet und die Kinder in den Euphrat geworfen hätten. . . . Am 11 Juli wurden nun reguläre Truppen nachgeschickt, um 'die Kurden zu bestrafen.' Anstatt dessen haben sie—die Truppen—die ganze, wehrlose Schar, die zum allergrössten Teile aus Frauen und Kindern bestand, niedergemacht. Aus dem Munde türkischer Soldaten, die selbst dabei waren, haben wir es hören können, wie die Frauen auf den Knien um Erbarmen gefleht und wie manche ihre Kinder selbst in den Fluss geworfen haben. Auf unsere entsetzte Frage: 'Und ihr schiesst auf Frauen und Kinder?' kam die Antwort: 'Was sollen wir machen! Es ist ja Befehl!'"

A number of other instances of the same kind are given by missionaries of the American Board in "The Missionary Herald" for November, published at New York, but the following, which appeared in the *New York Herald*, a daily newspaper, is the more interesting because it concerns our own Y.W.C.A. Travelling Secretary for Turkey, Miss Frances Gage, and her friend, Miss Willard, of Marsovan:

"According to information which has reached the American Board of Foreign Missions at New York, Turks broke into the mission grounds at Marsovan to get the Armenian girls. The men of the mission refused to open the gates and the soldiers smashed their way in. All of the girls, including Armenian teachers, nurses from the mission hospital, and the women servants, as well as the

pupils, were taken out by the soldiers. At the gates the girls were asked if they would renounce Christianity and accept Islam. All refused.

"Miss Willard insisted that the girls were in her charge, and that therefore she should be allowed to accompany them. Her demands were refused by the Turkish officers, and the girls taken away under a guard of Turkish troops. Frequently they were stopped and asked if they were ready to change their religion. Finally one girl, worn out and exhausted, agreed to change her religion. She was at once taken out of the line and 'married' to a Turkish officer.

"After the girls had been taken away, the missionaries joined in an effort to get permission for Miss Willard to go after them. Everywhere at first they met with courteous refusal. It was three days before the proper papers were procured which finally allowed Miss Willard and Miss Gage to follow the captives. Accompanied only by an interpreter and one of the faithful Circassian guards from the mission, the women set out in the two light wagons drawn by the swiftest horses they could get.

"Thinking they might be followed, the Turkish soldiers had made every effort to cover their trail. Before leaving the mission, however, the two women had taken all the money that could be gathered together at short notice and by a judicial use of it were able to keep on the track of the fugitives. At Shar Kishla they found that twenty-one of the girls had been separated from the rest and been sent over the road to the southward, to a section dreaded by all Armenian women. Before the rest of the girls and their captors had reached Sivas they were overtaken by Miss Willard and Miss Gage. The Americans were permitted to buy food for the girls and to pay the drivers of the wagons in which the girls were allowed to ride. When the party reached Sivas they were quartered in one of the mission buildings there which had been appropriated by the Turks. The Americans were saved from molestation by the various letters of safe conduct given to them when they left Marsovan. At Sivas Miss Willard and Miss Gage began their efforts to have the girls returned to Marsovan. Officials were interviewed. Money was spent freely. It took many days and the expenditure of much more money before permission came, and the caravan started back toward Marsovan. The girls who had been separated from the rest at Shar Kishla were the servants and the poorer pupils. The best educated aad most attractive were in the band brought back."

But what of the rest? And what of the thousands of other refugees and homeless ones who have had no such protectors as Miss Willard and Miss Gage? Indeed, the sorrow of Armenia is appalling, and in their misery her daughters are needing our intercession at this time. May we truly enter into the fellowship of His Spirit for Whom they are suffering and pray that even yet God, our Father and theirs, will save their people from annihilation.

Chez les Unionistes Italiennes pendant la Guerre.

Mademoiselle Meynier.

Nous avons eu cette année une semaine de prière vraiment bénie. Les temps si solennels que nous traversons nous ont trouvées plus humbles, plus recueillies avec notre poids de souffrance aux pieds de notre Maître. Nous avons prié de tout cœur pour tous les pays, et malgré la guerre, et je dirai même à cause de la guerre, nous sentons plus que jamais que l'idéal d'amour et de fraternité nous est encore plus précieux ; c'est un idéal qui brille avec plus d'éclat au milieu de la détresse et de la déstruction. Nos Unions, pas une exceptée, ont senti leur devoir et leur responsabilité devant la gravité de l'heure actuelle et ont pris courageusement leur part dans le travail national.

Tout d'abord dans nos Vallées Vaudoises, les plus éprouvées, parce que presque tous ses fils si gaillards appartiennent à cet héroïque corps des " Alpini " qui avec leur endurance et leurs gestes de bravoure ont rempli le monde d'admiration, mais qui sont aussi les plus exposés— les Unions ont travaillé sans relâche pour préparer les paquets pour leurs chers soldats et les jeunes filles ont remplacé aux travaux des champs les frères partis.

Dans les villes nos unions co-opèrent avec les autres associations ou organisent des branches spéciales d'activité. Il n'y a plus de différence de partis, de religions, de classes ; tout le monde travaille côte à côte. Une de nos unions de la Toscane, Rio Marina (île d'Elbe) s'est mise en bloc dans la Croix Rouge, la présidente fait partie du Comité directeur avec la présidente de la " Compagnia della Reverenda Misericordia," une nonne, qui auparavant aurait cru commettre un péché que de saluer une unioniste, et maintenant ces deux Associations travaillent ensemble avec une parfaite entente et une bonne grâce exquise.

Bien souvent nos unionistes ou membres de nos Comités sont spécialement requises par le Municipe, le gouvernement, les Associations nationales pour organiser, diriger des branches spéciales d'assistance. A Turin la vice Présidente de notre Foyer est l'âme d'une Section

pour la distribution dans les quartiers plus populaires de la ville la soupe, le lait, le pain, aux familles des soldats et le tout gratuitement ; nombre d'unionistes l'aident.

La plus part de nos unionistes sont dans la Croix Rouge comme infirmières ou visitatrices et elles remplissent leur rôles avec un entier dévouement et habilité. Une toute petite union de la Sicile a voulu donner son obole à la Croix Rouge ; elle a vidé toute sa caisse, 10 francs ; n'est-ce pas le pite de la veuve ?

L'hiver s'annonce long et rigide ; vaillament les Unions d'Italie se préparent à travailler pour venir en aide à tant de misère et de souffrance, mais aussi à profiter des temps si sérieux pour que la vie spirituelle et morale fasse des progrès et qu'avec foi nous regardions à l'avenir, tout en n'oubliant pas les leçons que nous devons tirer de ce grand conflit. Que Dieu veuille que nos unions soient prêtes à reconstruire sur des bas les plus solides toute notre vie chrétienne, nationale et individuelle.

War Work at Florence.

Miss Charlotte Niven.

The Florence Young Women's Christian Association differs from other Italian Associations in that the majority of its members are working-girls, that is, employed in factories or apprenticed to dressmakers, milliners and embroideresses. These girls normally earn from 80 centimes to 1.75 francs a day for ten and a-half hours' work; not by any means a living wage, but for girls living at home sufficient to contribute to family expenses and to dress very attractively. They never save, so by way of inculcating some idea of thrift the Association has organized a trousseau class, whose members learn to cut and sew by hand plain underclothes and house-linen. The girls pay half the cost of the material used for each article, and in the course of five years accumulate a very substantial and complete outfit. Bianca, aged sixteen, was heard to say to her neighbour Cesarina, one evening, "But suppose one does not marry?" "Oh well," replied the latter, "at least one will have a trousseau ; that is already something!"

Another effort toward thrift is the Sick Insurance Fund. The girls who pay to this 50 centimes a month may receive when ill one franc a day for a period up to sixty days. This has been a most successful venture, and as the effect of hard times and poor food begins to be felt, several of the members have been recently helped through bad breakdowns and enabled to have the nourishing food required.

The outbreak of the great war emptied Florence of the tourists, who are the *raison d'être* of its industrial and commercial activities, and thousands of men and women were thrown out of work. Through last winter the Association had a hard struggle to keep its girls' heads above water. For the white sewers and embroideresses there was organized a work-room for fine lingerie. Friends in America sent orders and a loan gave the capital for beginning, so that from thirty to fifty girls have been employed steadily for more than a year. For the less skilled workers funds had to be collected to give them paid employment through various Red Cross Societies, in order to save them from the unscrupulous middlemen who had monopolised army contracts and paid only 25 centimes a shirt. This autumn (1915) many of the contracts of this class are being handled by municipal volunteer commissions who pay the full wage to the workers, so the Association, relieved of the care of many young women, is able to turn to new forms of activity.

The Student Hostel was opened for two of the summer months to receive girl refugees from the neighbourhood of Trento and Trieste. The gratitude of these was touching. They asked permission to do all the housework, even providing the cook, as the mother of one begged to be taken in that capacity. She was the wife of a rich Triestina farmer, but now possessed only her pretty daughter and what treasures she had been able to bring away in a large and knobbly bundle. Her cooking was strange, but quite to the taste of the young guests, and a source of real, though silent, heroism on the part of the Swiss "direttrice!" Many hands made so light of the work that another occupation was called for. Military shirt making filled many spare hours, and the pay for this work was put aside as a fund from which, as each girl was placed in some permanent employment, the rent of the new room was paid for one month in advance.

Besides these organized activities, every member who was free to dispose of her time is hard at work nursing or mending in the hospitals, receiving and caring for the refugees who continue to pour into Florence, giving out wool to the knitters in the great vaulted rooms where Boccaccio first lectured on Dante's Divine Comedy; pounding away at a typewriter in the Palazza Vecchio, so that some man's wife and little ones may continue to receive his salary, teaching new trades and new courage to the unfortunates blinded in war, and caring, in crèche and playground, for the little children whose fathers are at the front. It was a pretty and moving sight that startled Florence a few days ago when hundreds of these little folk were marshalled through the busy streets, blue and pink aproned, all to be guests at a special "moving picture show;" and a little later the young girls, their shepherds, were unable to hold back their tears when the many shrill little voices joined in with the orchestra in the pathetic "Farewell" at the Italian soldiers going to the front.

Thus in many ways the small Association in Florence is trying to do its share, and in self-forgetting work for those in sorrow and in need, its members are learning great lessons of devotion to their beloved Italy, and of that greater patriotism to the one Universal Kingdom whereof we are all "joint-heirs through Christ."

The "Segretariato Femminile" during 1914-1915.

In our issue for July, 1913, we had a most interesting account from Madame Schiavoni, of Rome, of the inauguration and work of the "Segretariato Femminile," an organization on behalf of Italian women and girl emigrants. Those who read that article will welcome especially the following extracts from a letter to Madame Schiavoni from Countess Danieli, which a correspondent has kindly translated from the *Attivita Femminile Sociale* for November. It is a further contribution to our reports on special relief work for women during the war:—

"Dear Madam,—You ask me for some information as

to the work of the 'Segretariato Femminile per la tutela delle donne e dei fanciulli emigranti' during the years 1914 and 1915, and I am taking advantage of the first few moments of leisure, after many months of strenuous work, to send you a short account of what has been done on behalf of the many unfortunate emigrants who have been driven back into their country by the war, poorer and in more desperate straits than when they left it.

"Up to the 4th of August, 1914, the work of the 'Segretariato' proceeded quietly and regularly, but from that date is character was changed. The repatriation of our emigrants began with the outbreak of war, and those who had left our country came back to it, driven from other lands by the scourge of war.

"I shall never forget the terrible impression I received in the month of August last year, which I spent in our offices at Milan station, which were only opened the April before, and which we little thought at the time of opening would prove to be of such urgent and immediate necessity. The offices consist of two of the private rooms belonging to the Royal apartments on the station, where their Majesties are wont to retire after leaving the train and before entering the city. Who would have thought that these beautiful rooms would, through the kindness of our Queen, so quickly be changed into a simple refuge for the many women and children returning destitute to their native land. One can never forget all the misery one saw during that month, when so many desperate people crowded into these small rooms, in which it was impossible to accommodate them all.

"Nothing was prepared for this work; everything had to be improvised or adapted to the necessity of the moment. Mothers came with five, six or even eleven children, many of them ill, having passed fifty or sixty hours in a cattle truck without benches, and in many cases without seats of any sort, all covered with dirt and almost exhausted by hunger and weariness. The effect on these people of a mouthful of soup or coffee was simply marvellous. There were old men carried by their sons, and old women who had never in the course of their long lives seen such horrors as they described to us with tears and sobs. All left our rooms comforted morally and physically, and went on their unknown way in their own country, blessing the name of

their Queen, who had sheltered them. This special work was financed through the kindness of the Government, as owing to the moratorium the Committee was unable to withdraw money on deposit at a bank in Milan.

"The 'Segretariato' then undertook to help in providing work for the repatiated emigrants, various representatives visiting the different districts to which the larger numbers belonged. In one case we lent five sewing machines and sent a Directress to open a workroom. This was soon self-supporting, and we were able to use the sewing machines in starting a school of needlework and workroom at Tregnago. It is our desire that this should be the first of many such schools, and we look forward to the time when there shall be one at least in every centre where there are a number of girls likely to emigrate.

"The women and girls at Tregnago for the present are doing military work. This is excellent for a beginning, as it is not too delicate for the awkward fingers of the emigrant women unaccustomed to any work not purely mechanical. Moreover, such work being paid for immediately allows of our training by the side of these older women, young girls who, being of an age to emigrate, would otherwise certainly leave their country in search of often merely imaginary gains. These young recruits, girls who have finished their elementary course and who in many mountain and country districts remain inactive and inefficient, form the very best material for these rural training schools and workrooms, as they are not yet corrupted and led astray by the life of emigration. In the Tregnago workroom we hope gradually to accustom our girls to prepare samples of fancy work in good style and taste which shall eventually displace the cheap and ugly designs with which our markets have of late years been flooded.

"We want, instead of shutting up so many young lives in great factories in the industrial centres, to create many of these training schools and workrooms in the country and mountain districts, so that girls while remaining in their families, may receive remuneration proportionately equal to those working in the great centres, the reduced cost of living at home in a country village being taken into consideration. It is true that only certain industries would lend themselves to these country training schools, but for instance such things as gloves, embroideries, stockings, baskets, toys, etc., could quite well be manufactured in this way.

"In the province of Verona the 'Segretariato Femminile' gave a great impetus to the 'filet' industry, and on the highest mountains and in the deepest valleys are girls with their clever fingers earning a good daily wage by working at these fine laces. This work already finds a good market in Italy and afterwards will find a market abroad; for the object of the 'Segretariato' is just that—to keep as many as possible of our girls in the country while sending to other lands the products of their industry.

"In another district we were able to revive an old weaving industry producing very beautifully coloured materials which were greatly appreciated for tapestries, embroideries, etc., and to the manufacture of which many emigrant women gave themselves.

"This then is the work accomplished by the 'Segretariato Femminile' during the past two years, and for the future we hope still greater things and that we may take our share in the new and vast opportunities that will open to our country.

"M. L. DANIELI-CAMOZZI."

Reviews of Books.

The Christian Movement in the Japanese Empire, 1915. Edited by J. L. DEARING for the Conference of Federated Missions of Japan. Tokyo. 1915. 5s.

Many have learned to look forward with eagerness to this annual, and the volume for 1915 is as full of interesting matter as usual concerning the Christian Missions and kindred organizations at work in Japan and Korea. It is in fact an indispensable year-book for those at the home base of any missionary work in Japan.

This year, however, peculiar value attaches to Part VII., "Social Service," which includes the study of Women Factory Labourers, which we have taken the liberty of reprinting in the present issue of our "QUARTERLY" (p. 66), a chapter by Miss A. C. Macdonald on "The Legal Status of the Japanese Wife," and the account of seven industrial enterprises deliberately carried on in the Christian spirit and controlled by Christian principles in various parts of the country. Among these enterprises are a marble quarry, carried on for the purpose of reforming young men who have been given up by parents and friends as hopeless; a silk filature, started thirty years ago by a young convert "inspired by the vision of an industry planted in his native county which should prove that Christianity is compatible with business success," and also Lever Brothers' Japanese branch of their profit-sharing soap works.

While the enterprises described employ between them a comparatively small number of hands, this symposium gives hope for Japan in a very real sense. It shows that the leaven of the Kingdom of God is truly at work, and in God's own time it will permeate the whole mass of even Japan's social problems.—E. I. M. B.

Working Women of Japan. By SIDNEY L. GULICK. Published by the Missionary Education Movement of U.S.A. and Canada. 1915. 50 cents.

This recent addition to "The Library of Christian Progress" claims to be and, so far as we know, is the first book on Japan to treat from the standpoint of the effect on *women* the movement towards the industrial civilization of that Empire. Supplementing Miss Alice Bacon's well-known book, "Japanese Girls and Women," which describes the homes, life and characteristics of the higher and upper middle classes, it seeks to give information as to the conditions prevailing among working women, *i.e.*, the clerks and office girls, farmers, home industrial workers, factory hands, domestics, baby tenders, hotel and tea-house girls, geisha and prostitutes. Teachers and nurses are expressly omitted as being more or less outside the industrial problem.

After an introductory chapter on the Social Classes in Japan and their origin, farmers' wives and daughters occupy two chapters. They constitute 58 per cent. of the female population and are the first group in the leading wealth-earning occupations of Japan: agriculture, sericulture and factory work. At certain seasons of the year their lives are very hard, and as a whole they lack book education, yet they are not without mental ability or common sense, and "as a rule they are a sturdy, intelligent, self-respecting folk, having ideals of conduct which include cleanliness, gentleness and politeness, and in comparison with the peasant classes of Europe are much to be commended." Chapter IV. is devoted to the silk workers, Chapter V. to the wives and daughters of artizans and merchants, from amongst whom are recruited for the most part the women clerks, such a universal feature of modern Japan. After some account of the domestic servant classes, more details are given of the hotel and tea-house girls, estimated at many tens of thousands and exposed to many temptations and difficulties. Chapter IX., on factory girls and women, corroborates the description by Mr. Galen Fisher in "The Christian Movement in the Japanese Empire, 1915," which we have reprinted (p. 66), and leads on all too easily to the sad account of the Geisha and the Shogi (prostitute). These last two groups are a terrible index to the state of Japanese morals, *e.g.*, "The standards of moral life in Japan have allowed large freedom of sexual relations. The result is that . . . now in the midst of coarse surroundings and in deep poverty there are born of parents, manifestly belonging to the lowest class, children of exceptional beauty, fitted, so far as individual appearance indicates, to belong to the highest ranks of society." And of the Geisha the author estimates there must be about 30,000, with, "so far as is known to me, no regular Christian or philanthropic work among them," and of the Shogi nearly if not more than 50,000. "The word used in connection with both Geisha and prostitutes, he says, is perfectly frank; the girls are 'bought' and 'sold,' the same words as those used in buying and selling animals, food, clothing—anything" (p. 115).

After the misery portrayed in this connection, the last chapters of the book on some ameliorative efforts are encouraging. Chapter XII. is devoted to Government enterprises and Chapter XIII. to the Matsuyama Working Girls' Home, founded by Mr. Shinjiro Omoto in 1902 to tackle in some way at least the conditions he personally had investigated and to present new ideals to employers of female labour. Yet on the whole the book is to be studied as a presentation of "things as they are" rather than for the sake of reconstructive ideas. It is a statement of fact to be deeply pondered and to be handed on to and pressed upon many of those younger leaders who might do so much to help their Japanese brothers and sisters to ameliorate the conditions portrayed if they would go into the service. Would that it might reach the hands of many Christian women students in Great Britain, America, Canada, and Australia, from among whom the respective Foreign Departments need so urgently more qualified workers for this field.—E. I. M. B.

Some Aspects of the Woman's Movement. Edited by ZOE FAIRFIELD. 239 pp. London: Student Christian Movement. 2s. 6d. cloth: 1s. 6d. paper. 1915.

The Student Christian Movement has produced a book for study and for general reading which attempts—and we venture appreciation of the balanced judgment and splendid array of facts and ideas which make the attempt an achievement—"to estimate the actual position of women in the past and in the present and to suggest some of the guiding principles upon which the future may hopefully be built." It is a book for both men and women; it gathers together thoughts and facts many will know in a desultory fashion, and presents them in fresh and memorable combinations, so that the cumulative effect is an inspiration of hope and stimulating to new thought and endeavour. To those who have specialized in the service of any part of the Woman's Movement, being involved in the changing ideals and conditions of women in industry, in morals, in education, this volume should be useful in disentangling the multiplicity of processes which have been at work and setting out lines of development and the ends to which they converge in due and fair proportion. To those who work for the upbuilding of the Kingdom of God and pray for the ennobling and enriching of family and national relationships, this book should prove an illumination.

"It is contended that the fundamental idea in the Woman's Movement is one with the fundamental idea of the Christian ethical system." A glance at the table of contents will give some idea of the scope of this volume, and the names of the writers cannot fail to raise expectations that we are going under wise leadership into an honest and thorough survey of some of the unsolved problems affecting the women of the world to-day.

Table of Contents:—

I. History and the Position of Women. Ernest Barker, M.A., Fellow of New College, Oxford.
II. The Contribution of Women to History. Cecilia M. Ady, Vice-Principal of S. Hugh's College, Oxford.
III. The Movement for Intellectual Training. Clara E. Collet, M.A., Fellow of University College, London.
IV. The Economic Emancipation of Women. Clara E. Collet.
V. The Moral Revolution. Helen Wilson, M.D., Hon. Sec. British Branch International Abolitionist Federation.
VI. The International Aspect of the Woman's Movement. Una M. Saunders, General Secretary Y.W.C.A. of Canada.
VII. The Nature of Government. William Temple, M.A., lately Headmaster of Repton School; Rector of S. James's, Piccadilly.
VIII. The Woman's Movement, the Christian Ethic and the Individual. Zoë Fairfield, Assistant Secretary Student Christian Movement.
IX. The Woman's Movement and the Family. Zoë Fairfield.

The writers do not shirk difficulties or threaten in the places of danger. There is a refreshing fairness and freedom in the handling of delicate and ugly questions, and the student is left with a wide field for reflection and application of the principles discussed. Having read the book, one longs to get it read by men and women, thoughtful and careless, but especially by those who hold unbalanced and prejudiced views of the aims and scope of the Woman's Movement. "Nowhere perhaps do women's maternal instincts find wider scope than in government." "The more any nation recognizes that in its midst the Kingdom of God and the Kingdom of Peace need to be established, the more it turns to its women as well as its men." "Women care much more about the kind of work they do than about the payment they receive." "It is important

to remember that the Movement is quite as much a part of the general march and progress of human history as a revolt against injustice, oppression and crime." Here are four quotations from four different chapters which make one want the whole. We wish this book a wide circulation throughout the Association in all parts of the world.—E. E. O.

The Canadian Women's Annual and Social Service Directory. Published by McClelland, Goodchild & Stewart, Toronto. $1 net.

This will prove a most useful guide to anyone working in Canada, or encouraging others to seek occupation there. It gives a remarkable amount of information about all kinds of philanthropic societies, homes, hostels, etc., so that anyone wishing to help an individual girl has only to turn to the Directory to find out the best way of doing so. Tables of statistics as to population, immigration and denominations (unfortunately called "religions") are also given. A digest of the news relating to the franchise and child labour in the different States are included. In fact, there is a little about everything relating to women's work given in a readable form, aud those who do not know Canada can gain much enlightenment from looking through its pages.—A. E. M. M.

The Meaning of Prayer. By HARRY EMERSON FOSDICK. Published by the National Board, Young Women's Christian Association, 600, Lexington Avenue, New York. 1915. Pp. 196. 50 cents. Cloth. Reprinted by the Student Christian Movement, 93, Chancery Lane, London, W.C. 1916. 1s. 6d. net

Very many books have been published about prayer, its philosophy and practice, especially in the English language, but this latest addition to the devotional library is nevertheless assured of many grateful readers. The author has already found a large circle of friends by his earlier book "The Manhood of the Master," which we reviewed in January, 1914, and they will be the first to welcome this further set of studies. We anticipate for it, however, a much wider circulation than that of "The Manhood of the Master." During the past year prayer has become for so many their one source of strength and comfort that a book like this, which not only answers the questions of many an honest doubter but also serves as a valuable school of prayer, will certainly be carried far from hand to hand over the world.

The plan of the contents is ten chapters covering ten weeks of daily meditations, and to this are added suggestions for discussion at a united study circle or class. A different prayer is included in each daily study from some master in the school of prayer in mediæval or modern times. The whole book is small enough to be carried in the handbag, and the shortest study conveys at least one inspiring thought. We hope therefore that many busy workers and professional women will possess themselves of it. Even to learn by heart as one travels by suburban train or tramcar the prayers quoted day by day were to enrich the devotional life permanently.

While some text of Scripture appears in each daily study, the book is topical rather than for the consecutive study of any special book in the Old or New Testament. Chap. I., "The Naturalness of Prayer," opens the studies with the consideration of the fact that "praying is a native tendency of mankind." "The culture of prayer is therefore training a native citizen of the soul." In Chap. II., "Prayer as Communion with God," some of the most familiar difficulties are faced which present themselves to anyone who would cultivate the prayer life, such difficulties as thinking prayer childish, regarding it as an obligation, growing impatient when answers do not seem to come. The fundamental difficulty is, however, that we do not realize prayer as life's supreme privilege, not a duty but a joy, in that by prayer we enter into the friendship of God. Chap. III., "God's Care for the Individual," works out

St. Augustine's great word "He loves us everyone as though there were but one of us to love," prayer being "the personal appropriation of this faith." Chap. IV., "Prayer and the Goodness of God," shows how God's friendship is manifested by His asking and needing man's co-operation, if His will is to be done on earth as it is done in heaven. "The experience of the race is clear that some things God never can do until He finds the man who prays." Chap. V. deals with some of the "Hindrances and Difficulties" which man sets in the way of this co-operation with God, summing them up in Faber's profound words, "'Tis rather God who seeks us than we who seek for Him." "Prayer is not groping after Him . . . Our search for Him is simply surrender to His search for us." Chap. VI. takes up more particularly the problem of "Prayer and the Reign of Law," and offers the solution that by prayer we break through the reign of law because prayer is the law of personal relationships. "Prayer in faith asks everything in entire submission to the will of God . . . Prayer in faith rejoices in God's sovereignty, is confident that all forces are in His leash, and that to those who love Him all things work together for good." Chap. VII., "Unanswered Prayer," is the best in the book, if one may venture on a comparison, and it deserves and will doubtless receive the fullest appreciation. One would almost like to see it reprinted in booklet form for the special encouragement of those whose problems it specially deals with. In Chap. VIII., "Prayer as Dominant Desire," we sink down into that realm of human desire, which, like an ocean underneath the separate waves, lies beneath all specially religious petitions, "our demand on life." Prayer is shown to be "our demand on life elevated, purified and aware of a Divine alliance," and leads on to the fight for character, for that righteousness without which even the fervent prayer cannot be effectual. Chaps. IX. and X., "Prayer as a Battlefield" and "Unselfishness in Prayer," describe this endeavour after holiness from the Godward and the manward aspect. Only in the last chapter does the author treat the far-reaching subject of intercession in any detail. May it be that some day he will take up this in a further set of studies? At all events we would heartily commend this book and hope it may reach a great number of readers.—E. I. M. B.

A Life at its Best. By R. H. Edward and E. Cutler. National Board of the Young Women's Christian Association, 600, Lexington Avenue, New York City. 1915. 50 cents. Cloth.

The object of this study book is clearly stated in the introduction. "This book is not a chronological study of the life of Paul, neither does it attempt to expound his theology. It is intended to present the great apostle as a man of action, as a messenger of the Gospel at work in the world." The book is thus intended as a character sketch, and does help us to realize St. Paul's vivid personality. For after Jesus Christ Himself there is no one in the New Testament whose life and teaching is so full of moment to us as the life of St. Paul. But can an adequate conception of St. Paul be given without entering upon his theology? For after all St. Paul's theology was his Christianity, and what he thought about Christ was what made his character. It is St. Paul's supreme faith in Christ as the living Spirit, Who delivers us from the power of sin, so that our fleshly nature dies within us, which makes his message of such vital importance to the Christian. This omission detracts from the force of the book, and arising from it is the fact that it does not add to the student's knowledge of Biblical doctrine. But on the other hand the reader cannot fail to realize from these pages that the Bible is a practical guide to everyday life. Great care has been taken in drawing up questions and in working out a central thought. Excellent topics are given for general discussion. For those who have perhaps lost the vividness of their interest in St. Paul through studying his writings as examination subjects, this little book will reveal new depths of truth to be gained by those who seek them.—A. E. M. M.

Studies in Christian Doctrine:

THE HOLY TRINITY. By Miss C. L. Maynard.
THE HOLY SPIRIT. By the Rev. G. S. Stewart.
THE CHURCH. By the Rev. Canon Cunningham.
FAITH. By the Rev. H. R. Mackintosh, D.D.
THE DOCTRINE OF THE RESURRECTION. By Miss G. A. Gollock.
THE CHRISTIAN SACRAMENTS. By the Rev. R. C. Gillie.
SIN AND SALVATION FROM SIN. By the Rev. W. Armstrong.
PREPARATION OF THE WORLD FOR THE INCARNATION. By the Rev. W. Hume Campbell.

Published by the Young Women's Christian Association, 26, George Street, Hanover Square, London, W. Price 2d. each, 1s. 4d. the set; postage extra.

This series of booklets have been issued by the Young Women's Christian Association as a help to those taking Bible classes. The choice of subjects is good, and a class which studies this course during a session should gain a clearer knowledge of the elements of the Christian faith. The booklets vary in character, most of them being short treatises on a stated subject, and only two or three give topics for discussion or suggestions for private study. Nor do they vary only in form. They vary also as to the degree of knowledge which it is presupposed the reader possesses, and some are more elementary than others. This one feels is a weakness, for the booklets are not sufficiently simple to put into the hands of ordinary Young Women's Christian Association members, nor are they sufficiently advanced to give the leader really adequate knowledge to teach others. But they do provide, in a very handy form, short outlines of the chief articles of the Christian faith with headings under which can be grouped knowledge gained by wider reading. Two dealing with "Faith," "Sin and Salvation from Sin," are especially to be recommended.—

A. E. M. M.

Association and General News.

AUSTRALASIA.—"**The League of Honour**, the headquarters of which are in Sydney, is growing steadily, and is now recognized as the spiritual side of woman's activity in this time of war. The first general meeting for intercession was held in September, and there was a fine attendance. The previous week the first historical lecture was delivered by Professor Wood, of the Sydney University. The Turner Hall of the Technical College was lent free of cost. Three big girls' schools were represented, and there was a very large attendance. Many branches are being formed and many patriotic meetings have been held in different suburbs. Our membership now stands at 156. The little prayer card is much appreciated, and the little blue badge with the flag of St. George is becoming quite a familiar sight in Adelaide."—"*The Young Women's Evangel*," *October*, 1915.

THE NATIONAL Y.W.C.A. TRAINING SCHOOL OF 1915 had sixteen registered pupils, of whom Miss Helen Barnes wrote: "These students represent every Australian Association of our larger ones except Hobart, and one student has come from Dunedin. They are more mature as a body than any group we have had. There are three members of boards, three Guild of Helpers, three who have been on the secretarial staff, one member of the Publication Committee, and one who has had considerable experience in immigration work, while every one has had more or less experience in Christian service. I believe these students will add materially to the secretarial forces of the Australasian Associations.

"It may be interesting to know how the students have travelled. Two

have been round the world from Australia; two have visited Europe twice; seven to Europe once; three have been to India; two to the United States; two to Palestine; two to Norway; three have come from the Old World; one has lived in Madagascar; seven only had not left Australasia, but several of these had visited New Zealand.

"We are standing at the beginning of a very great advance in our National work. With the calling of the Girls' Department Secretary, the presence at Headquarters of our Chinese Secretary elect, and the putting in of a second Office worker, the National work should really touch in a most constructive way hundreds and hundreds of girls this coming year. May God give us great grace, and wisdom, and courage."

FOOCHOW.—Results of Mr. Eddy's Visit to the Girls' Schools.—"As a result of the meeting for young women students, conducted for two days in October, 1914, by Mr. Eddy, 448 signed cards intimating that they desired to take up voluntary Bible study; of these 349 were pupils in non-Christian schools, 68 pupils in Mission schools, 10 school teachers, and 61 of the non-student class.

"A Follow-up Committee, with Mrs. J. W. Cline as chairman, was organized. The cards signed for Bible study were sorted and classified according to schools and sections in the city. Later, schools and homes were visited for the purpose of organizing Bible classes. Owing to fear on the part of private schools of loss of patronage, unwillingness on the part of Government schools to give permission to organize classes, and a critical article in the Chinese press, a reactionary feeling set in. Nevertheless some encouraging work has been done.

"In the first place, the meetings were an inspiration to the Christians. In the second place, an entrance for the Gospel has been made in certain schools heretofore unreached. Miss Helen Smith, with the aid of a Chinese teacher, prepared the weekly lessons for the course of study on daily readings in Mark. Later the parables of Jesus, or the Essentials of Christian Character, were studied. A normal class for teachers was conducted by Miss Dora Otis. Four classes with a large enrolment were organized in the Ta-dong School, one of the largest in the city. As a result of adverse criticism these classes had to be discontinued, but later a few of the students attended a Bible class in the home of a missionary. Six classes, however, were conducted during the entire year.

"Bible talks were given weekly in the Mohammedan Industrial School. The lecture method was used, inasmuch as the girls were unable to read. Another group of women, of the non-student class, met in the home of Mrs. J. W. Cline.

"In addition to the above work, several social meetings were held during the year. At these meetings talks on hygiene, temperance and education were given. At the close of the school year the members of the Bible classes were entertained by the Follow-up Committee.

"Another attempt was made to interest the women in general in the practical side of the Christian faith by the organization of a Social Service Club. This club held eight separate meetings, the largest attendance at any one time being 130; at this time a 'Better Babies' contest was held, at which thirty-seven babies were examined, eight of whom were presented with red ribbons. At other meetings attempts were made to interest the women in the care of children, the prevention of diseases, etc. On two occasions helpful addresses were given by Mrs. Yang, of the Women's Normal School, on the subject of better education for Chinese women. Aggressive campaigns for the promotion of health and the securing of hygienic conditions are anticipated in the future.

"While the work has had its difficulties and disappointments, yet we

believe it has not been without results and feel that it will yet yield a large harvest."—"*The Chinese Recorder*," *October*, 1915.

Women Factory Labourers in China.—"Twenty-five years ago the Chinese woman spun, thread by thread, the clothes of her family. Now she buys the yarn and weaves it. But the 'flying shuttle' has arrived, and small hand-driven factories have begun to appear. Soon the 'Yangste Gorges' and other limitless Chinese water-power resources will be harnessed, and the household loom will follow the vanishing spindle. So with the manufacture of shoes and stockings, hats and all between, covering the body from head to foot. The score of flour mills at Shanghai point to the time when there will be 'no woman grinding at the mill.' But what shall she do?

"The cotton mills of Shanghai tell the story so that he who runs may read. The factory will suck into its vortex the womanhood and childhood of China. The home industries of China are elaborate enough, and conditions are far from sanitary, but hours can be long or short as the woman has leisure or strength. The children play about under the mother's eye; day or night she is not far away. But in the factory?

"A wheelbarrow ride of an hour or less before six o'clock, and again after twelve long uninterrupted hours before a loom or a group of spindles, lunching a cold bite without stopping, with a night shift of equal length, and no seventh day of respite, only stopping when the machinery must have rest and clean-up, once in ten days, these are the reported conditions as they have begun to develop in the cotton mills of Shanghai. Where are the children all day? And all night too! What will the harvest be in the next generation, and in this?

"These Shanghai factories are the forerunners of thousands all over China. They will set the pace for all that follow. In the minds of the people they represent Western or Christian civilization more fully than do our schools and hospitals. The Chinese nation provides the raw material for more terrible exploitation than any other people. Its numbers, its physical strength, its industry are unequalled. The temptation to the capitalist of China and of all lands will be the greatest possible."—"*The Chinese Recorder*," *October*, 1915.

A Magazine for Chinese Children.—A new Christian magazine for Chinese children has been founded under the editorship of Mrs. D. MacGillivray of Shanghai. It is called "Fu Yu Pao" ("Happy Childhood") and has received a warm welcome from all parts of China. The magazine is to be issued monthly, and the aim is to provide bright and interesting stories such as children will like to read, suitable for the building up of moral and spiritual character. In the October number of the "Bulletin" of the Central Committee on the United Study of Foreign Missions, Mrs. MacGillivray writes:—

"For instance there is a mission to rickshaw coolies in this city. The founder and director is a business man, and they take in forty copies per month and say they have never had anything that has helped them so much. Last week, Mrs. Fryer, in charge of the mission for the blind in Shanghai, told me that their Chinese teacher reads the paper to the blind boys, and that they are intensely interested. Miss Bonnell, of the Door of Hope, says the girls have never had anything to read in which they have taken such interest as this magazine. I also have had letters of appreciation from Manchuria, Shantung, Foochow, Canton and many other places. General Chang in Peking, of the Chinese army, subscribes for eleven copies, ten of which he sends to an orphanage and one for his own family. In writing he said, 'This paper is truly a light for the children of China.' The children's competition page is also a great success. Children from all over China are sending in answers, and this month we sent little prizes to Foochow, Shantung, Manchuria, Kiangsi, and one in Shanghai. The subscription list now stands at over 1,600, and we will hope for an increase in the autumn. Just last week an order came from Chinese in Burmah for ten copies. We hope for some from America."

JAPAN.—"The **Summer Conference of the Young Women's Christian Association** in Japan, held July 21st to 29th, 1915, differed in several ways from the ones of former years. First and foremost, both Miss Kawai and Miss Macdonald, National secretaries, were absent in America, and the leadership of the Conference was in the hands of more or less inexperienced people; but Miss Matsu Okonogi, of the Higher Normal School in Tokyo, as chairman of the Summer Conference Committee; and Miss A. Hoshino, of Miss Tsuda's English School, as leader of the Conference, proved exceptionally capable, and they also had faithful helpers. The registration this year was much smaller than usual, which may be accounted for by the fact that in previous years the weather had been unbearably warm, and together with the crowded condition of the hotel, everybody was uncomfortable, but this year the weather could not have been more delightful, and although the general registration was smaller, the total of those present from the beginning to the end of the Conference was larger.

"The day began with Bible class study, except when there were sunrise prayer meetings at 5.30. The main lecture came the hour before noon. The afternoons were usually free, and the girls went swimming or walking. The evening meetings were informal, given to the discussion of Association work or even only to delegation meetings.

"Two interesting things were undertaken by the girls themselves this year. Last year one of the schools asked to have a meeting for the servants in the hotel. This year girls from various schools led several afternoon meetings for the servants. The sunset meetings of the Conference have always been held in the garden back of the hotel, and men, women and children have gathered outside the fence to watch the proceedings. After one of these meetings, a kindergarten teacher called together a group of the children and taught them a song and told them Bible stories. After that every evening girls took turns in having a children's meeting, and from sixty to one hundred children were there. They also attended the sunset meetings immediately afterwards at their old post outside the fence. The sunrise and sunset meetings were also conducted entirely by the girls themselves.

"One of the most interesting meetings was that given to reports from the various Associations. Sometimes the reports become tedious because there is so much repetition, so this year we limited the girls to three-minute written reports. Nineteen Associations out of twenty-three in Japan were represented at the Conference, and of the fifty-seven minutes allotted to them they used fifty-five, and no two Associations repeated. The total attendance at the Conference was 184, representing thirty-four schools, of which thirteen were Government and private schools. Of the 143 regularly registered delegates eighteen were non-Christians, and these as well as the Christian girls seemed to be very deeply moved by the meetings."—"*The Young Women of Japan*," *September*, 1915.

W.C.T.U. Convention.—"The nineteenth Annual Convention of the Foreign Auxiliary of the W.C.T.U., held in Karuizawa, August 3rd and 4th, was one of the best the Union has ever had. In her report of the National Convention, held in Kyoto, April 1st to 3rd, Mrs. Fulton stated that the Japanese ladies are going to put forth every effort to free this land from all licensed prostitution by 1920, at which time America expects to become a prohibition nation. Miss Griffin stated that during the past two years eight foreign saloons and nine tea-houses, which were in reality houses of ill-repute, had been shut down in Yokohama. The following officers were elected for the coming year:—President, Miss M. A. Spencer; Vice-President, Miss A. G. Lewis; Corresponding Secretary, Miss A. R. Crosby; Recording Secretary, Miss L. J. Mauk; Treasurer, Miss Mary Macdonald."—"*The Japan Evangelist*," *September*, 1915.

The Florence Crittenden Rescue Home.—"At Okubu, in the suburbs of Tokyo, for a number of years a work has been carried on by the Women's Christian Temperance Union which is quite too little known. It aims at providing a home and industrial training for unfortunate women and for young girls rescued from being sold into a life of shame.

"The Home has three buildings, one of which was opened last November. The plan is to provide each girl with continual change of healthy, profitable employment, but of course the spiritual teaching is put first. I am sure that every woman and girl knows that our first aim is to lead her to the Saviour. We have family prayers for half-an-hour morning and evening in each house, and once a week an evening hour is given to repeating chapters of Scriptures committed to memory during the week.

"For employment all learn to knit woollen garments, shawls, socks, jerseys, etc., and they are paid so much an ounce for this work. The sale of these helps in providing funds for the Home. As these women and girls, most of them very undisciplined, cannot be expected to knit consecutively for long, they are also taught laundry work, at which they work for an hour at a time, in relays of five or six. There is also the beginning of a poultry farm, with nearly 200 chickens, and we hope that in the near future this will prove remunerative for the Home. The girls are also taught by the Japanese teachers to make their own clothes.

"For exercise all go to work in a vegetable garden, where they cultivate beans, sweet potatoes, egg plants, potatoes, and a small quantity of tea. Then as a recreation all are learning a little music, and each one practises for half-an-hour a day. That organ is going from 6.30 a.m. to 7.30 p.m."—"*The Japan Evangelist*," *September*, 1915.

GERMANY.—Through Miss Clarissa H. Spencer, now in America, interesting news has been received at the World's Young Women's Christian Association office of the progress of Association work in Germany. Good success has attended both the endeavours on behalf of the refugees from East Prussia and the evangelistic work which was reported upon in our last issue.

Die Jugendhilfe des Roten Kreuzes in Berlin.—"Es haben sich bald drei Abteilungen der Jugendhilfe gebildet denn es galt I. die Aufnahme der Kinder in schulpflichtigem Alter, 2. die Versorgung der Knaben im Alter von 12-15 Jahren, 3. die Unterbringung der schulentlassenen Mädchen. Für die Schulkinder wurden nach und nach sieben Heime in verschiedenen Gegenden, in der Mark, in Mecklemburg, in Schlesien und Westphalen begründet. Zum teil sind vorhandenen Anstalten benutzt worden, die eine völlig abgegrenzte Flüchtlingsarbeit neben der bisherigen Arbeit begonnen haben. Die Kinder besuchen dort die vorhandenen Schulen.

Für die Unterbringung der erwachsenen jungen Mädchen sind nun in Verbindung mit der Jugendhilfe von dem Evangelischen Verband zur Pflege der weiblichen Jugend die Heime eingerichtet worden, in denen hauswirtschaftlicher Unterricht erteilt wird. Leider fehlt oft bei den Müttern das Verständnis für eine praktische Belehrung ihrer Töchter. Sie wollen sie lieber in einen schnellen Geldverdienst bringen, etwa durch die Handelsschule. Die älteren Mädchen, die meist schon selbständig gearbeitet haben, und hier nicht gleich eine Anstellung finden, erhalten einen Unterricht in Schreibmaschine und Kurzschrift. Sie müssen dann selbst bald für ihren Unterhalt sorgen. Die jüngeren Mädchen versuchen wir immer in die Heime zu bekommen, zum mindesten für einige Monate. In letzter Zeit haben durch Rückzug der Ostpreussen, die von den Eltern zur Erntearbeit gebraucht wurden, eine Reihe der Heime aufgelöst werden können: Rothenmoor, Geiglitz, Hainrode und Stedten. Die dort untergebrachten Mädchen, die noch nicht heimkehren konnten, sind in die anderen Schulen, nach Königswalde oder Radensleben übersiedelt.

"Es sind bei der Arbeit die verschiedenartigsten Wünsche und Bitten zu berücksichtigen. So sollte eine Frau mit all ihren Kindern in ein Heim kommen, um dort die schwere Arbeit zu besorgen; sie wollte sich aber von nichts trennen, weder von den Kindern, noch von ihren Pelzen, noch von ihren Betten und Kochtöpfen. Endlich brachte sie ein städticher Wagen mit ihren Sachen zur Bahn zur Fahrt nach Thüringen. Ein Mädchen fuhr von Mecklemburg nach Ostpreussen zurück, kam zu spät zum Zug, so dass sie ihre Sachen nicht aufgeben konnte, und schrieb dann aus Allenstein, sie hätte ihr Gepäck nicht auf einen Schein aufgeben können, es wäre aber ihre Adresse darauf gewesen, sie könne es in Allenstein nicht finden. Ein Knabe wurde von der Polizei geschickt. Er wird von Königsberg, wo er zu Besuch war, mit Deutsch-Russen mitfahren, 'weil man in Berlin viel Geld verdienen kann.' Seine Mutter erwartete ihn gewiss seit drei Tagen schon. Schon einen ganzen Tag hatte er auf dem Bahnhof verbracht, ohne etwas zu essen. Er schämte sich, wie schwarz und schmutzig er aussah. Er wurde dann nach zwei Tagen unter Aufsicht wieder in die Heimat zurückbefördert. Die vielumfassende, mühselige Jugendhilfe bringt allerlei Erfahrungen, nicht nur gute. Es ist eine Saat auf Hoffnung."

Evangelistic Work.—In the September number of *Die Fürsorge*, the official organ of the German National Young Women's Christian Association, notes are given of special evangelistic meetings for young women at Hanover in June, at which Fräulein von Ihering gave several addresses. We also learn that simultaneous evangelistic meetings were to be arranged at ten different centres in Greater Berlin during the week October 10th to 17th.

"Es sollen überall dieselben Themata behandelt werden. Wir hoffen mit diesen Vorträgen an fernstehende Frauen und Mädchen heranzukommen, wir hoffen aber auf die Hilfe und Mitarbeit aller evangelischen Vereine junger Mädchen und bitten herzlich um diese."

NEW REGULATION FOR WOMEN IMMIGRANTS TO THE UNITED STATES.—The Swiss Office of Emigration has issued a circular as follows: "Nous vous informons qu'en date du 6 avril dernier, l'article 22 de la loi sur l'immigration des Etats-Unis d'Amérique a été complété par une disposition prévoyant une protection plus efficace des femmes et des filles qui rencontrent des difficultés à leur arrivée aux Etats-Unis.

"Suivant cette disposition, les femmes et les filles auxquelles le débarquement aux Etats-Unis n'aura pas été interdit pour un délit grave, ne seront plus retenues dans les locaux de détention habituels, mais devront être logées et entretenues dans une institution philanthropique ou un asile analogue. En outre, des mesures seront prises pour que ce soient des femmes (special officers) qui s'occupent de cette catégorie d'émigrantes. Dans le cas où la réexpédition ou l'expédition d'une de ces femmes ou filles s'imposerait, les autorités ainsi que les sociétés pour la protection des femmes et des filles du pays d'origine, ou bien des personnes s'occupant d'œuvres charitables du port de débarquement en Europe seront informées de la déportation, afin qu'elles puissent prendre soin de l'expulsée."—"*Le Journal du Bien Public*," *August*, 1915.

GERMAN SOUTH-WEST AFRICA.—"We are very glad to hear that the South African Bishops are issuing an appeal to Church-people in South Africa to support a new mission to work in the large province known as German South-West Africa, which has now become a part of the British Empire, and in which very little missionary work has as yet been attempted. One of the largest of the African tribes in this province is that of the Hereros. A limited amount of missionary work has been attempted amongst them, but this cannot be extended, and the need for other work is great."—"*The Mission Field*," *November*, 1915.

WAR AGAINST ALCOHOL.—France, Italy and Russia.—Italy, like France, has prohibited absinthe. No alcoholic liquor may now be sold to any young person under sixteen. In the Italian army the same tendency is seen as in the armies of the other combatant nations; spirits are prohibited; the wine ration is reduced; in first-aid outfits a bottle of syrup of coffee has replaced the bottle of brandy. . . . France has suppressed absinthe with a strong hand. Prohibition is no mere matter of the law. Stocks of the absinthe weed are seized and burned. A case tried in Hérault in July is significant; a distiller, proved guilty of manufacturing absinthe, was severely fined, charged quintuple excise duties, and his stock, valued at £2,000, confiscated; his total loss through law-breaking was estimated at £9,200. In August the campaign against alcoholism reached a new stage. A Bill was read in the Chamber of Deputies aiming to end the right of "home distillation"—a root of much mischief—imposing heavier taxes on alcohol, and proposing a State monopoly of commercial alcohol.

The story of Russia's emancipation from vodka has been told again and again. With a great price she bought her freedom, and Russian sobriety has gone far to sustain the nation and maintain the morale of her armies in the defeats which the shortage of munitions brought upon her. The prohibition of vodka has been rigidly maintained. When some vodka drinkers took to methylated spirits and other deadly drugs, an Order was at once issued imposing heavy penalties for illicit preparation and sale. The enormous advances in savings bank deposits, as a result of the new temperance of the people, and the gains to social order, are a notable vindication of the argument that to depose strong drink is to enthrone public welfare.

PARIS.—"For fifteen months the **British-American Young Women's Christian Association** has created opportunities for women's service. During the first year of the war 400 pupils received first-aid training, and many, though of course not all, found work in hospitals. Some preferred social work, some clerical, and experienced teachers have given valuable service in teaching refugees.

"In the main the departments of the work are: (1), Ouvroirs; (2), Help for Refugees; (3), Hospital Supplies; (4), First-Aid Training. These are mere outlines, and the extent of the work will be better imagined when it is realized that in that time almost 1,000 women have given their services. Appeals have met with heartening responses in volunteers and money."—"*The Messenger*," *October 30th*, 1915.

INTERNATIONAL RELIEF WORK IN BELGIUM.—"How Belgium is fed," a pamphlet by William C. Edgar, gives some account of the great work that has been done, and is still being done, to save a brave nation from starvation, a work that must be continued lest seven million Belgians perish. When the supply of foodstuffs in Belgium was rapidly becoming exhausted, negotiations were set on foot by the American and Spanish Ministers in Brussels to arrange for the import of food, and with the consent of the German military authorities, a Commission for the relief of Belgium was formed, which included many well-known American business men. The Commission was granted an absolute monopoly for this service, with the promise that the food should not be taken for military purposes. From the United States and Argentine flour, wheat, bacon and rice, with maize for cattle food, are sent to Belgium, where the Comité National de Secours et d'Alimentation organizes the cooking and distribution of the food. The flour is sent to the bakeries to be made into loaves of equal weight, and then the bread is taken to the communal distributing centres and each individual receives half a pound a day. At a central dépôt soup is prepared by a small army of cooks under the personal supervision of Brussels restaurant keepers, with the result that a most nourishing, appetizing soup is served out to the population. Those who can afford to pay, do so, but

the number of these people is decreasing daily, while the number of destitute who receive food free increases. But all, both rich and poor, are served alike, whether you are able or unable to pay makes no difference, the same quality and quantity of food is supplied to each one, with the same unfailing courtesy, and all are relieved in a self-respecting, straightforward fashion. It costs £1,200,000 a month to supply sufficient for the Belgian population, and to this must be added £300,000 for transport. The sale of food brings in more than half this amount, but at the present time it is necessary to get £500,000 a month from benevolent sources. Sometimes the liabilities of the Commission are over £1,000,000, but the Chairman goes on with the work, convinced that the world will not let Belgium starve."—"*Progress*," *October*, 1915.

The Work of the Aide Civile Belge.—The Comtesse d'Ursel, one of the organizers of the Aide Civile Belge, was recently in London, and from her the following information was received with regard to the work of the Society in that part of Belgium which is still under the rule of King Albert.

"In November, 1914, the Aide Civile Belge opened a hospital at Ypres, where work was continued through several bombardments, until it was necessary to move further away. In January, 1915, the Elizabeth Hospital was established at Poperinghe for typhoid patients, with 150 beds, where 500 cases of typhoid have been treated.

"Caring for the sick is not the only work. Precautions are taken to protect the population from infectious diseases. The Aide Civile Belge, working in conjunction with the Friends' Ambulance Unit, has had the water of Ypres and the surrounding district purified, and arranges for its distribution. Twenty-eight thousand inoculations against typhoid have been made, and by these means the disease has been practically stamped out. Arrangements have been made for the evacuation of dangerous districts—what the soldiers in the trenches call 'unhealthy districts'; 1,230 women, children and old men, with their baggage, were conveyed to places of safety. Food and clothing are given to the destitute if it is not possible to find work for them. Much has been done in this direction. Tens of thousands of garments have been made by girls at Ypres and Poperinghe, while no less than thirty-three lace centres have been started, where employment is given to 898 workers."—"*Progress*," *October*, 1915.

ITALY.—"Our girls of leisure in **Milan** have called me here for the week for advice and approval of a beautiful idea of theirs to open a "nido" (a nest) for the little ones of soldiers at the front, and I have so gladly come as we are indeed anxious that our Italian Young Women's Christian Association branches should help the national work in this time of great sorrow and distress. And we hope soon to have the "nido" in our own house and under the entire responsibility of our Young Women's Christian Association members, the few leisure girls getting other outside girls of leisure to join them, as there must be a sufficient number to insure proper management.

"They will have twenty little ones, three to six years of age, from 8 a.m. to 7 p.m. They will have to keep rooms and children clean, and do all the cooking, and play with and teach the little ones, and put into them tender hearts, some of our Saviour's words of love, and teach them to know God in very simple ways.

"This sort of maternal care and discipline will, I am sure, be a great blessing to our girls, and the responsibilty of recording all that is necessary for food, clothing, etc., will also be a great boon. The various shops of the neighbourhood will contribute the food we hope."—*Private letter from Madame Schalk.*